

Southern Churchman



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Vol. 88.

RICHMOND, VA., OCTOBER 20, 1923.

No. 43.

God's faithfulness fails not; it meets each new day
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Entered at the Postoffice in Richmond, Va., as second-class mail matter.

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Nature is only a minor fraction of the creative adventure of the Almighty. The physical world is but the fringe of his royal domain. The heart and glory of the land of promise is the personal experience. The soul is the ultimate arena of the divine action and of the endless initiative of the infinite God. And then every man has not only a soul to save, but a larger and ever larger soul to find and win, albeit he must find it and win it in giving it away. Like immortal love, life can be forever full, only as it is forever flowing free; it can be forever whole, only as it is forever shared.—Selected.

Fellowship, petition, listening. "Study to be quiet." In the school of prayer our teacher is He Who prayed as never man prayed; this is our hardest lesson. It is easy at first in our prayers to speak to God our Father, but our nature, self-assertive as it is, has a distaste for quiet listening. We feel futile because we do not seem to be doing something. But we must be quiet, waiting for Him to speak; listening when He does speak. And as we wait—not talk, but wait—upon Him, we shall hear Him. His voice will not be audible, but we shall know that He has spoken. We may never explain it, or be able to tell another of the sacred conversation. But the Spirit beareth witness to our spirits. We shall be refreshed, strengthened and content. Almost we can say with the fire-touched prophet, "Mine eyes have seen the King."—S. S. Times.

Real power has fulness and variety. It is not narrow like lightning, but broad like light. The man who truly and worthily excels in any one line of endeavor, might also, under a change of circumstances, have excelled in some other line. He who eight times led conquering legions into Gaul, could also write matchless commentaries describing their exploits. He who fought at Marengo and Austerlitz, could also build Alpine Roads and construct the Code Napoleon. He who sang Paradise Lost could also pen ablest state papers.—R. D. Hitchcock.



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— Thoughts — For the Thoughtful

"Only those who feel the Bible can understand it."

A good church service always begins before the bell rings.

All sin is against love, against all love; for it is sin against the living, personal being of God.—Newman Smyth.

There has never been any scarcity of persons who talk one way and act another.

Some day, perhaps suddenly, whatever you profess to believe, will be put to the test.

Fire melts ice; the sun unfolds the flowers; the Cross can melt the hardened heart; and draw out from it new graces.—W. H. Hutchings.

A great master was once asked, "What is the first condition of successful teaching?" "Patience," he said. "The second?" "Patience." "What is the third?" He paused, then said, "Sympathy."

"Where Christ is invited as a Guest He becomes the Host. Our Master never comes empty-handed. Where He is invited, He comes to bestow; where He is welcomed, He comes with His gifts; when we say, "Do Thou take what I offer," He says, "Do thou take Myself."

"Take Joy home, and make a place in thy great heart for her;
Then she will come and often sing to thee
When thou art working in the furrows! Aye
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God."
—Jean Ingelow.

Men speak about life as a narrow neck of land, betwixt two unbounded seas; they had better speak about death as that. It is an isthmus, narrow and almost impalpable, on which, for one brief instant, the soul poised itself; whilst behind it there lies the inland lake of past being, and before it the shoreless ocean of future life, all lighted with glory of God, and making music as it breaks even upon these dark, rough rocks. Death is but a passage. It is not a house, it is only a vestibule. The grave has a door on its inner side. God has taken our dead to Himself, and we ought not to think (if we would think as the Bible speaks) of death as being anything else than the transitory thing which breaks down the brazen walls and lets us into liberty.—A. MacLaren.

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EDITORIALS

Vol. 88.

RICHMOND, VA., OCTOBER 20, 1923.

No. 43.

CONCERNING INVOCATION OF SAINTS

Twice in recent editorials we have spoken of the undesirability of that strong influence within the "Catholic" group of our Church which would apparently like to bring the invocation of saints into our liturgy. We do not fail to respect the feelings of those who have this desire. We can understand that very sincerely to them it may seem as though the invocation of saints would add some mystic richness of devotion to their worship. But we believe that they are wrong, because such magnifying of the supposed function of the saints obscures the beautiful sufficiency of the meaning of Christ Himself, and is perilously apt to lead to almost pagan superstition. We quoted last week the strong words of Frederick W. Robertson in his great sermon on The Glory of the Virgin Mother. The introduction of other mediators, such as the Virgin and the saints, between the soul of the worshipper and the Holy One Himself, is, as he said, "an idolatry, in modern Romanism, a pernicious and most defiling one." It so chanced that there came into our hands this week a curious example of the shocking ideas to which this invocation of saints may lead. In a little quarterly leaflet published by the Sisters of a Roman Catholic Home for the Blind in Jersey City, New Jersey, there are expressions which show how this constant emphasis upon the saints reduces the figure of Jesus to little more than one among a pantheon of influences to whom are given an almost indiscriminate value.

Says the leaflet:

"He who giveth to the poor lendeth to the Lord, so you may rest assured, dear friends, that your investment will bring a large return in the Celestial Bank; and further-

more, because of the interest you take in 'St. Joseph's Home' on earth you will one day be welcomed by His Divine Foster Son to 'St. Joseph's Home' in Heaven."

Furthermore it goes on:

"The watchword for members, 'Jesus, Mary and Joseph enlighten us, aid us and save us,' to be recited twice daily. His Holiness Pope Pius X granted three hundred days' indulgence for its recitation."

The Editor of The Living Church is troubled because the Southern Churchman has said that the next General Convention ought to be exceedingly careful as to tendencies that reveal themselves in Prayer Book revision. We have not meant to suggest—though to our regret he seems to have imagined so—that there is any bad faith on the part of very able leaders like himself who, as he said in a recent editorial in The Living Church, do not desire the invocation of saints in our liturgy; but the Anglo-Catholic Congress, and the enthusiasm with which its deliberations have in some quarters been received, make it plain that there is a group in England, and no doubt here also, who would like to see the invocation of saints more largely a part of our established worship. It is right that the whole Church should face the possible growth of such a desire and make up its mind whether or not it wishes to encourage it. We believe that here in America the general opinion of the Church will be clear about this matter. We do not want to start upon any road which might lead us to the point where in this Church the simple and supreme significance of the Saviour would be blurred into any such "watchword" as "Jesus, Mary and Joseph enlighten us, aid us and save us."

THE LEAGUE OF NATIONS SHOWS ITS WORTH

Some weeks ago we published an editorial concerning the crisis for the League of Nations involved in the Italian occupation of Corfu and Mussolini's ultimatum to Greece. Would the League, in the face of this grave challenge to its moral authority, show itself able, or impotent? Friends and enemies of the League alike were waiting what answer events would give.

And what has the answer been?

Mr. Raymond B. Fosdick, one of the best informed men in America on international affairs, has thus stated his understanding of that answer:

"The dispute has been settled through the interposition of the League; and whatever Mussolini or his representatives have said or may be saying in order to 'save face,' the fact remains that without the machinery which the League has created and by which the public opinion and moral judgment of more than fifty nations can be focused on a particular situation, this dispute which threatened the peace of the world could not have been settled other than by bloodshed or great injustice.

"If any one thinks that the moral influence of the League is merely a figure of speech, or that the organized condemnation of fifty nations is something that can be trifled with, he should have seen the perspiration roll down the face of the Italian delegate, Signor Salandra, at the meeting of the Council of the League on September 6. In a tone so faltering that it could scarcely be heard across the room, Salandra tried to put a bold front on a case that he personally knew to be bad. It was a pitiful failure, and no one was more conscious of it than Salandra himself. Against him was arrayed the public opinion of almost the entire civilized world, speaking through an instrument which gave it coherency and volume.

"Here was the combined judgment of fifty nations, condemning the high-handed act of his own country. For Salandra knew that while Hymans spoke for Belgium, and Branting for Sweden, and Cecil for Great Britain, down the street in the Assembly the representatives of more than two score other nations were waiting the chance to add their words of indignation. As the chorus of disapproval went around the table of the Council on September 6, Salandra realized, if he had not realized it before, that Italy was morally isolated, and that at the bar of civilization his country stood condemned.

"The look on his face as he tried with brave words to bolster up the case of Mussolini will not soon be forgotten in Geneva. And the whole consequence is that within a week, although he still maintained his Napoleonic posture, Mussolini unostentatiously climbed down to a more reasonable position.

"This is why the League's victory in this case has a significance beyond the incidents of the dispute in question. What the League has done is to harness up a new force in the government of the world's affairs—the force of international public opinion. We have never known hitherto what it could do. There has been no way by which it could be concentrated and directed. Let us suppose that the Italian ultimatum had been launched a dozen years ago. What possible concern would it have been to Sweden or Belgium or Uruguay or China? What right would these governments have had to protest or what interest would have prompted them even to express an opinion? How could such a disapproving opinion have been expressed without endangering diplomatic relations? Consequently Greece would have been left to the mercy of Italy and the result would have been war or the ignominious surrender of the weaker country.

"But the League has introduced a new principle, a new kind of force. What Italy does to Greece is now the legitimate concern of Uruguay and Sweden and China. No act of aggression such as Italy commenced can now be carried through without challenge. Fifty nations, representing seven-eighths of the population of the world, stand up in the Assembly of the League to tell Italy that she is acting against the conscience of mankind. No other form of coercion is employed. The economic weapons in the armory of the League remain untouched. But Italy becomes suddenly amenable. Certain face-saving gestures are made, but a solution is found which comports with the pride of a great country and the claims to justice of a smaller one. * * *

"It has been a lesson for all nations. The day of aggression is drawing to a close. The time is over when a big nation can throttle a little one without challenge. For some years to come the recollection of this Italian-Greek dispute will give pause to any of the great nations who in a moment of anger may be tempted to an unfair use of power."

But, meanwhile, what of America? When the mobilized opinion of a great part of the world was making itself felt through the League of Nations, what contribution was being made by this nation of ours? On that point Mr. Fosdick speaks with deep feeling:

"During the time that this Italian-Greek dispute was being thrashed out before the Council of the League, we Americans who were visiting in Geneva were living through

tense hours. There was Lord Robert Cecil leading heroically in a great fight. The issue was the peace of the world and a new deal for posterity. Behind him were Hymans of Belgium and Branting of Sweden and Guani of Uruguay and Nansen of Norway and a host of others. But where was the American? Where was the voice that could speak for peace and justice on behalf of a hundred and ten million people in the United States?

"Why was the wealthiest and the most powerful nation on earth taking no part in a deliberation intimately related to our own destiny and the whole future of the world? The situation cried for our presence. With our disinterested voice added to the counsels, the matter could have been settled far more easily.

"Think how simple the solution would have been if Mr. Taft, for example, representing the hope for peace and an international square deal of all America's millions, had been able to add his voice to Lord Robert Cecil's in the Council. But instead of this kind of representation, or any representation at all, we had from America, concurrent with the protest of the multitude, who after all love peace more than war, a swelling chorus of jubilant criticism concerning the supineness and timidity of the League. These were their cries. The League was failing! The effort for peace and a new technique was a joke! Lord Robert Cecil and his supporters were idealists! It was fortunate that the United States was not a member!"

"This was the contribution of the United States to the recent deliberations at Geneva. Another foundation stone was being laid of an experiment in human relations in which is involved the whole future of the world—if indeed there is to be any future at all. America's proud part was to stand at one side, looking on—and criticizing the participants!"

We believe that the only serious obstacle to the entrance of the United States into the League of Nations is plain ignorance. The real meaning of the League has been so misrepresented, and so hidden in the dust of partisan controversies, that multitudes of American citizens have no idea whatever of the great values it has already demonstrated. When the people do understand, the cooperation of America will come quickly. The League of Nations Non-Partisan Association (with headquarters at 15 West Thirty-seventh Street, N. Y.) is working now by a constant process of education to win people of all political parties to support of the League. The little newspaper published by this Association, "The League of Nations Herald," is full of interest, and friends of international concord can do no more useful thing than to read it and pass it on to others.

THE OPPORTUNITY OF THE AMERICAN LEGION

About a year ago we expressed in these columns our regretful belief that the American Legion, in its insistence upon the "bonus," was likely to forfeit its chance for great leadership in unselfish public thought and service for America. It seemed to us plain that the Legion was becoming so predominantly identified in the nation's mind with this propaganda for its own members' benefit that ultimately it would disappoint and alienate many, both within and without its ranks, who wanted the Legion characterized by a different emphasis. That belief expressed in the Southern Churchman has received new corroboration in a significant statement made in San Francisco last week by Charles Kendrick, past national vice-commander of the Legion, upon the eve of its National Convention.

The news report states:

"Kendrick, who was applauded by the Legion men present, said he realized he was courting his own destruction as a Legion leader, but added that his personal prestige was secondary to the welfare of the national organization. Kendrick has been mentioned as a strong possibility for national commander at the fifth annual convention of the American Legion, which opens here tomorrow.

The Legion has been steadily losing members since 1920, Kendrick told the caucus members and during the last year the loss was approximately 68,000. The total membership today, he said, was about 625,000, or twelve and one-half per cent of the total service men in the country."

Mr. Kendrick went on to say:

"It is evident that the things the Legion has been doing for the last three years do not greatly interest its members. It is possible also that the plan of organization, or its operation, is such as to forfeit the continued interest of its members. * * *

"With the stage cleared of the bonus activities, with a pledge of service to the public as a whole, except in the matter of our disabled comrades, with friendly cooperation offered the disabled American veterans of the World War, and with a warm cooperation offered to the war workers of the country, the Legion might be able to present a strong and most influential front to the nation in such matters as social service, immigration, preparedness, Americanism, peace programs and greater purity in politics."

This message of Mr. Kendrick seems to us exactly the truth which the Legion needs to consider. As an organization of the men who served America greatly in the War, it has noble possibilities. It inherits naturally the high idealism of that period of heroic patriotism. Such a heritage gives the Legion an unequalled opportunity to bring to bear—if it will—upon the public opinion of America the challenge of a spirit manifestly lifted above self-interest and devoted wholly to the public good. Such a spirit involves sacrifice—sacrifice even of policies in defense of which many legitimate considerations might be advanced. We can sympathetically understand the motives from which members of the Legion espouse the

bonus. They think that it is the right of themselves and their comrades to receive from the government at least some partial equivalent for what they may have lost in war service, while others were making money at home. Nevertheless, we have maintained that in the long run the Legion could never secure such equivalent without a far greater loss, and that the part of wisdom, as well

as of idealism, would be to lay aside all policy of rewards and to claim single-mindedly its chance for service. To stand back of its disabled comrades, and then to ask nothing in the name of the Legion that it does not ask for the country as a whole, would be to make the one choice which would rally to the Legion the finest loyalties of the nation.

WHAT ARE THE QUOTAS?

By the Right Reverend Edward L. Parsons, D. D.

I RECEIVED recently a letter from a distinguished representative of the National Council in which the following sentences occur:

"Then, there is the question of obligation. The General Church Program was presented to General Convention and after being studied for ten days was adopted by unanimous vote in both houses and the National Council was authorized to spend the money needed to execute the Budget. By this action the Diocese, through its duly elected delegates, was committed to its share of the Budget as a debt of honor. I think one thing in which we have been very negligent is the job of impressing upon our vestries as officers of the Church, the obligation which has been assumed for this work under the auspices of the National Council. It is no longer a question of making a voluntary offering for the Church's Mission, but of making good a pledge given on behalf of the Diocese by its duly elected delegates."

Just after reading that letter I picked up "The Church at Work" and read Dr. Patton's brief article on "The Quotas as Debts" in which he urges that quotas must be regarded as debts if any satisfactory financing of the Church's work is to be expected. He does not say that they are debts but that dioceses should so regard them. Both gentlemen express a view which has been much urged upon us of late.

In venturing to comment upon that view I do so without the slightest unfavorable criticism of the Council's Budget or Program. The "Program" is worked out with fine vision and equally fine common sense. We ought to carry it through. I am doing and will do my best to help meet the budget necessary for that purpose.

Nor by raising a question of this kind do I try under cover of generalities to offer excuse for California's decrease in contributions. The obvious reasons for it, most of which affect many another diocese as well, do not obscure the fact that we are failing in this time of need to do more instead of less for the Church's work. But we are working hard and praying hard. Give us time and we shall do better.

My purpose is to make two points. The first is that the quotas are during this triennium in no sense debts whether legal or "of honor." The second is that if they are to be treated as such a different method must be pursued in presenting the program at General Convention.

The quotas are not debts. A debt whether legal or of honor is to a high-minded man (or diocese) an obligation which he feels must be paid at any sacrifice and which he has incurred knowing that that is the case. The matter has only to be stated in that way to show that the quotas do not come in such a class. There is, I believe, no bishop or deputy who in voting at the last General Convention to approve the program intended thereby to accept the quota which would later be assigned his diocese as either a legal or a moral obligation. He accepted no money obligation at all. What he accepted was the moral obligation to do his best and to help his diocese to do its best to understand the program and to back it by its gifts. He voted affirmatively because putting together the brief study he himself was able to give and the more carefully reached conclusions of the Joint Committee he believed that the Program was admirably planned, was as modest as we ought to undertake and was, all things considered, within the capacity of the Church to finance. He meant by capacity not the actual possession of enough money. There is enough money in the Church to run half a dozen such programs. He meant the education and the spirit which would lead people to give the money. In other words the Program seemed reasonable.

He knew only approximately what would be the quota of his own diocese, but he believed that if it had made a good beginning during the first triennium it ought to do better during the next. He supposed that dioceses which had done far better during that period would keep as far ahead.

He reckoned wrongly, but that was the way he reckoned. Furthermore, he knew quite well, after the Committee reported at any rate, that he was quite helpless in the

matter. Suppose an obscure deputy from an obscure rural diocese had moved to reduce the budget by \$500,000—or had proposed cutting out certain large projects from the program. He would have been listened to with the kind of humorous indulgence given to an agreeable child trying to set his elders right. But he would have been ignored. And quite rightly under the circumstances because the budget was not framed as a basis for taxation, but as a reasonable hope.

That is made clear also by the words of the Joint Committee's Report:

"We call upon every diocese to recognize its responsibility as a loyal part of the whole Church to exert its utmost effort to meet the whole quota assigned to it by the Church, though at the same time we recognize that no diocese must be adjudged recreant by reason of the fact that it may fail to reach a standard expressed in terms of money if it has made, and is making, every possible and consistent effort to reach its full quota."

The quotas during this triennium are not debts. Our obligation is not an obligation to pay them whether we have the money or not. It is to do our best to raise enough money to pay them. That is the first point. The second is that if they are to be debts then the Council must, I think, present the whole matter to the General Convention in quite a different way. That involves the general question of how the debt is to be incurred. Dr. Patton says that the Church will not stand for taxation; but I can see no difference except in words between taxation and a debt incurred by the action of General Convention without the diocese having any real say in regard to the amount of the debt. A diocese may express its willingness to accept such a debt; but that is what we all do when we send representatives to legislature or congress to levy taxes. The budget presented in General Convention will be practically a tax measure; but a measure to the consideration of which only a few hours at best can be given. But can deputies be expected to involve their dioceses for very large sums and not have a chance to thrash the question out in detail? Their whole attitude towards the budget will be changed and we shall have, it seems to me, an impossible situation. Even if the budget is sent to deputies far in advance of Convention, even if dioceses in generous enthusiasm agree to accept what their deputies vote for, I do not see how the thing is practicable. Men simply will not pass measures involving heavy taxation without long debate.

The only alternative which will give the Council definite sums upon which to count is that of pledges. By a pledge the Diocese will incur a debt or accept a tax, but it will be a tax which the Diocese itself fixes. It is said that very few dioceses have sent in pledges in the past. That is probably because nothing really depended on it. But it is hardly to be supposed that any diocese, if asked a year in advance to take action and to send the amount of its pledge to the Council far in advance of General Convention would fail. The Budget could then be based on the amount pledged and the General Convention could take action intelligently. It is obvious that the amount pledged would be far below what the Council would wish. But I doubt whether the amount of money raised would be less and General Convention would be able to give the Council certain latitude for emergencies as well as adopt a list of priorities.

I am not arguing for a pledge system nor indeed against the "Quotas-as-debts" method of taxation. I am only trying to make clear what is involved in a taxation plan. It is quite a different thing from a voluntary plan. The two cannot be worked together. We must have one thing or the other. Either we must frankly adopt what is a taxation plan, whether it be by pledges, quotas, or just plain assessments, or we must frankly recognize that our work is supported by voluntary offerings and make and adopt our budget in accordance with a reasonable hope. Either plan may be defended, but we must not adopt the budget in accordance with one plan and try to get the money for it in accordance with the other.

A CONSECRATION SERMON

By the Right Reverend William T. Manning, D. D.

Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received Him out of their sight. Acts 1:8, 9.

We are here today to perform an act of vast significance. We are assembled to ordain and consecrate one who has been duly chosen to the office of a Bishop in the Church of God, and the act takes on added meaning from the fact that he who is now to be consecrated is to exercise his office here in the National Capital, at the centre of our Nation's life.

From the standpoint of its age alone the office of Bishop in the Christian Church holds a unique place. Centuries older than the Papacy, existing wherever the Church is found until after the disruptions of the sixteenth century, held as essential to the life of the Church still by three-fourths of all the Christians in the world, this office speaks to us of the history and work of the Church of Christ, from its beginning. Coming down to us, from Apostolic times, in unbroken succession, the Episcopate has borne in every age, and bears today, its own direct and living witness to the supreme fact of the Resurrection. From the first it has been the Bishop's sacred obligation to teach, and uphold, and bear witness to the Faith of Christ. There are other deeply important and essential duties and powers belonging to the office of one who is called to be a Chief Shepherd of Christ's flock.

But I want to speak now of the work of those who stand in the Bishop's office as Evangelists, Teachers, witnesses of Jesus Christ, and of their responsibility for the preaching of His Gospel. "Ye shall be witness unto me." These are the words which Our Lord Himself spoke to His Apostles at that last meeting with them immediately before His ascension.

Let me say first that this is a day not of discouragement, or of misgiving, but of great, and perhaps unprecedented, opportunity for those who preach the Gospel of Christ.

Two things are opening the door wide to the preaching of the Gospel. One of these is the new hope that is now stirring in the hearts of men, the other is the world's present desperate need. Great visions of peace and world brotherhood are now before men's minds. It is the Christian Gospel which has produced these visions. It is the Gospel, only, which can bring them to fulfilment. The development of the social conscience, the desire that justice and love shall be the controlling motive in all human relationships, the longing to put an end to war, are all evidences of the power of the Gospel, and of the openness of men's hearts to receive it. And never was the need of the Gospel more evident than it is now. The world is in upheaval and confusion. Vast changes are taking place. We are confronted with situations, the outcome of which no man can foresee, with problems for which the wisest can offer no solution. Men are feeling their need of God. There is a deep stirring of the currents of religion. We are living in a time of the revival of faith. Men are adrift, confused, many of them wholly in doubt, as to what they believe. But they are asking questions. And this is itself an evidence of faith. It has been well said that faith may be shown by the asking of honest questions not less really, but more really, than by the credulous acceptance of answers. It is the Gospel of Jesus Christ which can give, and which alone can give, the answer to these longings and questions.

Religion for us can mean no less than the bringing together of God and man. It is this that we have in Jesus Christ. The supreme thing about Jesus Christ is not His teachings but Himself, not what He said, or did, but what, and Who, He is. He shows us God and man brought together. He shows us what God is, and what we are meant to be, not by talking about it, but by being it. Jesus Christ satisfies us, meets our need, is the Gospel to us, because He is both God and man.

The way is now wonderfully open for the preaching of the Gospel. But there are three things which we who are called to be its messengers at this time need to make clear, so that men may not be kept from Jesus Christ by mistaken conceptions.

1. We must make it clear, to all who will heed, that the truth revealed in Jesus Christ is in no conflict with any truth or fact made known to us by science or scholarship. The view that science is in antagonism with religion, or that it excludes belief in the supernatural, is old-fash-

ioned and out of date. A quarter of a century ago such a view was held widely but science has left it behind. It belongs to a day that is past.

And on the other hand there is no reason why religion should have any suspicion or fears of science. There is nothing in the Christian Faith which conflicts with the scientific theory of evolution. To many of us this hypothesis seems to make clearer both the glory of the Creator and the naturalness of His revelation of Himself in the Incarnation.

The present controversy, in some of the Protestant Communions, between the Fundamentalists and the Modernists is confusing and misleading to many people. That controversy has no place among us in this Church. This Church of which we are members holds a position which is larger than that represented by either of these groups, and which includes that which is true in each of them. Those who call themselves Fundamentalists are unhappily identifying themselves with a particular theory as to the inspiration of the Scriptures which is untenable, and which has never been a part of the Christian Faith. The ancient creeds of the Church contain no reference whatever to this theory. The sad feature of this is that many are being conscientiously led to suppose that the Christian Religion itself stands or falls with an untenable theory, and when it becomes clear that the theory is untenable their faith may suffer. With all its extravagances, recent scholarship has rendered great service to the Christian Faith. Even the scholarship, which is unbelieving, or half believing, has helped to make the truth more clear. Scholarship as a whole has given us two great results. First, it has made the Bible a more living book, and its truth as the record of God's gradual revelation of Himself to mankind culminating in the Incarnation, more evident than ever. Second, it has brought us back to a fuller and clearer view of Our Lord's human life and in so doing has shown, once again, the impossibility of accounting for Him as only man.

We can have no true faith in Christ without full belief in the reality of His manhood. It is in His perfect and unequalled manhood that, along with the first disciples, we see revealed the truth and wonder of His Deity.

The question with us in this Church is not Fundamentalism or Modernism, but belief in Jesus Christ, the Son of God. Our attitude towards Modernism depends upon what is meant by it. If by Modernism is meant only the desire to be wholly loyal to truth, to use our minds honestly and freely, to recognize and rejoice in the fruits of modern knowledge and the results of scientific research, I suppose almost all of us in this Church are in full sympathy with it, and we need no special appellation to announce the fact. But if Modernism, or Liberalism, means, as in the hands of some of its exponents, it unhappily does mean, the denial, or in veiled terms the undermining of belief in Our Lord Jesus Christ as God, then it is plain that it can have no rightful place in a Church which lives to propagate this belief, and whose whole life and work and worship are founded upon it.

2. We who preach the Gospel today must make it clear, especially to our younger people, that the Christian Faith, belief in Our Lord Jesus Christ as God made man for us, is not a barrier to our thinking, a restriction imposed upon our minds.

On the contrary it is our duty to think honestly and fearlessly about our religion. Only so can we have a full and living faith. The truth has nothing to fear from free enquiry, and everything to gain from it. All truth is from God. The truth revealed in Christ cannot conflict with any other truth.

The Gospel which we believe is not indeed the product of our own reasoning and speculation. It comes to us as a supernatural revelation from God. But it is not on that account less, or more, than the truth, and it is as such that it makes its appeal to us. The Faith comes to us with the sure witness of the Catholic Church throughout the whole world. This universal consensus of the Spirit-guided body is indeed overwhelming testimony. But the truth needs and can have no higher authority than itself. It bears its own witness if it be given free course. If that which we see in Christ were not in itself true no authority of Church or Bible could make it so.

We believe the truth revealed to us in Jesus Christ, not because some authority commands us to do so, but because it is the truth and speaks as such to our minds and souls.

We believe in Jesus Christ, God-made man, because with our whole being, mind, heart and soul, we recognize in Him the truth of God and of ourselves. And believing in Jesus Christ Himself, God made man for us, we believe the facts in regard to Him declared in the Scriptures and the Creed.

The Creed is all of one piece. It all holds together. If we believe its central article all the rest follows naturally and surely.

The very meaning of the Gospel is that it was God Who came Himself, in the Person of Jesus Christ, to dwell among men. Believing with the Apostles, with the New Testament, with the Church from the beginning, that it was God Himself, Who out of His great love came down here to stand beside us, to give us His help, to show Himself to us in Christ, we find it not difficult, but natural, to believe that He came in His own way, that He entered into our life by free act of His own power.

In the words of Dean Inge those "who believe that Christ was a Divine and unique Being will certainly not be guilty of the presumption of denying that the circumstances of His birth into the world, and of His withdrawal in bodily presence from it may well have also been unique."

3. We must make clear to all, clearer than we have done, what the Gospel is that we are sent to preach to them. We must make it clearer to men that our acceptance of the Christian Creed is not a matter of belief in intellectual propositions, or metaphysical abstractions, but of belief in Jesus Christ Himself, the Son of God.

We are the preachers not of a message, or a doctrine, but of a Person, no less a Person than the Redeemer of the world. The Gospel that we preach is Jesus Christ Himself, Who, because He is God, is able to bless us, to hear our prayer, to lift us into fellowship with the Father. We preach Jesus Christ, God made man for us, born of the Virgin, crucified for our sakes, risen and ascended, not Christ only as He was on earth but Christ as He now is, not Christ the teacher only, but Christ the Redeemer and Lord and Judge.

We preach the Divine and human Christ Who makes God manifest to all of us, Who brings God into all the common affairs of our daily lives, Who brings God within the reach of plain men and women, within the reach of all mankind, the Christ of Bethlehem, the Christ of Calvary, the Risen, Ascended Christ Who still dwells among us in His Church on earth, Who in His Holy Sacrament still ministers to us, still comes to bless and heal us with His living touch.

Fathers and Brethren:—We stand in a world stricken, shaken and bewildered, brought face to face with its need of God. What we now need is a new preaching of the Gospel in all its Divine truth and power. Men are looking

now for strength and help from above.

What they need is not some esoteric, philosophic restatement of the Christian Religion reduced, rationalized, and denatured, but the Gospel which has the Cross at its centre, the simple Gospel of Christ the Eternal Son of God, coming "from the Father's throne across the gulf that separates Creator from creation, across the gulf that separates holiness from sin" bringing God Himself into the very midst of our human life, lifting our manhood up into its true glory in the image and likeness of Him Who made us.

This is the Gospel of the Apostles, of the New Testament and of the Church from its beginning. This is the Gospel of which we are witnesses and which we are sent to preach. This is the Gospel which alone has power to deal with human agony and suffering, to overcome the sin of the world, to bring to fulfilment our visions of justice and brotherhood and peace among men.

And you, my brother, have it, I know, as your desire and prayer that you may be a faithful Bishop of Christ's Church, a true Shepherd of His flock, a faithful preacher of His Gospel.

Those who, under the guidance of God the Holy Spirit have called you to be their Chief Shepherd are ready to follow you. They know you, they trust you, they look to you to lead them in the way of Christ. On this day of your consecration as Bishop may I repeat to you the words of the Bishop of Chelmsford, spoken the other day just before his death—"Turn to the deep things of God. Leave in these perilous days all secondary matters alone. They can wait."

Our work is to bring Jesus Christ Himself, the Son of God, to men and women who deeply need Him. This cannot wait. All other things are secondary.

Here in the Nation's Capital you will have great opportunities. Use them for Jesus Christ, and in so doing you will bring blessing to all. In the memory of your two faithful and saintly predecessors, Henry Yates Satterlee and Alfred Harding, this Diocese has a blessed inheritance. They built their lives into the spiritual fabric of this Diocese, and into the structure of its nobly planned Cathedral. You will carry forward the work which they began. We pray that you may see the spiritual temple grow in heavenly beauty, and also that you may bring to fulfilment the great visions out of which the National Cathedral has taken shape, so that, completed, this glorious House of Worship may bear its witness to the power of Jesus Christ and to His place in the life of our people.

May He Who is the Shepherd and Bishop of our souls, the Lord Jesus Himself, guide you, uphold you, and be with you to the end.

FALL WORK

The vacation period is at an end, and the thing that we call DUTY is claiming us. In regard to the better things of life, the word "duty" should largely be displaced by the word "privilege." All except the depraved and the utterly selfish recognize the claims of duty.

Only those who have learned the principle of service can use the word privilege. There is a vast difference: A man does his duty under a feeling of compulsion, and compulsion never leaves us altogether happy. The same man approaches that which he regards as a privilege with a temper and disposition far different. He is making himself the fortunate recipient of a certain happiness or satisfaction which is always attached to the sense of privilege. One says "It is my duty to aid the church," another says "It is my privilege to aid the church." There is a world of difference.

The use of these two words determines our outlook upon life. One denotes a reluctant acceptance of one's share of life activities—a hanging back, a heaviness and joylessness that makes of life a gloomy thing, without inspiration or charm. The other carries with it a temper buoyant, eager and joyous. The anticipation of privilege is so much more than the doleful approach to duty. One drags you by the neck; the other merely beckons and you follow eagerly.

Our attitude to the church and its work has the same determining factors, and our approach to it, for those who have such an approach, partakes of the nature of one of these two words. Where there is a failure to realize the element of privilege in church work this failure is due to a lack of knowledge or appreciation of the personal element in that work. If we could all realize that "Church work" so-called is in fact a ministering to the Body of Christ, quite as personal as the service rendered to Him in His carnate life, we should consider such service as the greatest privilege of our life, and wait eagerly for the opportunity to come. The outlook determines everything.

What we shall do this Fall and Winter, the number of people who will be actively at work, the programs of the organizations, the size of the congregations, the success of the Sunday School—all of these things depend entirely upon the attitude with which we consider life.

Which do you prefer? You must make your own choice.—Seattle Churchman.

THE UNUTTERABLE BEAUTY.

God give me speech, in mercy touch my lips,
I cannot bear Thy beauty and be still,
Watching the red gold majesty that tips
The crest of yonder hill,
And out to sea smites on the sails of ships,

That flame like sudden stars across the deep,
Calling their silver comrades from the sky,
As long and ever longer shadows creep,
To sing their lullaby,
And soothe the tired eyes of earth to sleep.

Thy radiancy of glory strikes me dumb,
Yet cries within my soul for power to raise
Such miracles of music, as would seem
Thy splendor in a phrase,
And store it safe for all the years to come.

O God Who givest songs too sweet to sing,
Have mercy on Thy servant's feeble tongue
In sacrificial silence sorrowing,
And grant that songs unsung,
Accepted at Thy Mercy Seat, may bring

New light into the darkness of sad eyes,
New tenderness to stay the stream of tears,
New rainbows from the sunshine of surprise,
To guide men down the years,
Until they cross the last long bridge of sighs.
G. A. Studdert-Kennedy.

Christianity and the Community

Thy Kingdom Come on Earth

The Rev. R. Cary Montague, Editor.

INTEREST SHOWN IN RELIGIOUS INSTRUCTION.

The following report from Harrisburg, Pennsylvania, shows that a great many more parents of pupils in public schools take an interest in the religious instruction of their children than might have been expected.

The plan of allowing credits for this kind of teaching in the public schools is one that should have the serious attention, and earnest support of all the clergymen. It offers an unparalleled opportunity of reaching children of all classes, and of every age, and if properly supported by the clergy, would enable them to add to the public school curriculum the one element which is necessarily omitted, and so help both the churches and the cause of public education.

We quote as follows from our Harrisburg, Pennsylvania, correspondent:

The parents of 6,053 out of a total of 8,060 boys and girls in the first six grades of the public schools of Harrisburg, Pa., are in favor of having their children receive one hour of religious instruction a week in connection with the regular school work, it has been officially announced by Superintendent Garwood, who made a special survey to get this information.

The parents of 7,540 children expressed an opinion on this question of religious instruction, and of that number 6,053 favor it, and 1,487 are opposed. Replies were not received from the parents of five hundred and twenty children.

WORLD COURT MAIN THEME OF NATIONAL CHURCH CONGRESS.

President Harding's words, "to remind the world anew that we are ready for our part in furthering peace and adding to stability in world affairs," will head the program of the Eighth Annual Meeting of the American Council of the World Alliance for International Friendship through the Churches to be held here in Philadelphia on November 13, 14 and 15. The Philadelphia Church Federation is cooperating in the arrangements and will act as host of the occasion.

The congress is announced as one "on America and the Permanent Court of International Justice." The speakers and delegates will come from all parts of the world and most of the twenty-seven national councils of the World Alliance will be represented.

Churchmen, diplomats, college presidents, jurists, explorers and educators will be on the program. Dr. Fridtjoff Nansen, Arctic explorer, who is now engaged in humanitarian work for the League of Nations, will discuss "International Humanitarian Effort." Other prominent foreigners on the program are Nathan Soderblom, Archbishop of Upsala, Sweden; the Rev. T. G. Brierley Kay, of London; His Grace the Archbishop Panteleimon Athanasiades of the Eastern Orthodox Church, and the Rev. Thomas Nightingale, Secretary of the National Free Church Council of Great Britain.

The program follows:

Tuesday, November 13, 1923.

Afternoon Session, 2:30 o'clock, Rose Room, Bellevue Stratford Hotel. Presiding Officer, Rev. William P. Merrill, D. D. Devotional exercises, Registration of delegates, Reports of officers—Dr. Henry A. Atkinson, General Secretary; Dr. Frederick Lynch, Educational Secretary; Dr. Sidney L. Gulick, Secretary Oriental Relations.

Afternoon Session, 4:30 o'clock. Addresses by Rev. Chas. E. Jefferson, D. D., and Prof. William Adams Brown, D. D.

Evening Session, 7 o'clock. Dinner, Ball Room, Bellevue Stratford Hotel. Presiding Officer, the Rev. Nehemiah Boynton, D. C. Topic, "A Constructive Program for Peace." Speakers—Hon. Oscar Straus, Justice John H. Clark, President A. Lawrence Lowell, President Mary E. Woolley.

Wednesday, November 14, 1923.

Morning Session, 9:30 o'clock. Ball Room, Bellevue Stratford Hotel. Presiding Officer, the Rev. Arthur J. Brown, D. D. Devotional exercises. Topic, "The Church Cooperating Across National Borders." Reception of delegates from the World Alliance in sister countries—Most Reverend the Archbishop of Upsala Nathan Soderblom, D. D., Sweden; the Rev. T. G. Brierley Kay, Great Britain; His Grace the Archbishop Panteleimon Athanasiades, Eastern Orthodox Church; M. le Pasteur J. Jezequel, France; Representative from Germany; the Rev. Geza Hakaro, Hungary; Dr. Y. Y. Tsu, China; Representative from Japan. Response by Bishop W. M. Bell, D. D.

Afternoon Session, 1 o'clock, Bellevue Stratford Hotel. Luncheon and Conference on a Concrete Community Program. Presiding Officer, Mrs. Frank F. Williams.

Afternoon Session, 3:30 o'clock. Open-air Meeting on Steps of Independence Hall (weather not permitting this meeting will be held at the Bellevue Stratford Hotel). Presiding Officer, the Rev. Edward Cummings. Topics, "America and World Interdependence." Addresses by Mrs. Edgerton Parsons and Mr. Fred B. Smith.

Evening Session, 8 o'clock, Witherspoon Hall. Public Meeting. Presiding Officer, the Rt. Rev. Ethelbert Talbot. Address, the Most Rev. The Archbishop of Upsala. Topic, Europe's Need—America's Opportunity. Address, Professor Manley O. Hudson; topics, The Permanent Court of International Justice and International Life. Address, Governor William E. Sweet; topic, A Valid Christianity for Today.

Thursday, November 15, 1923.

Morning Session, 9:30 o'clock, Rose Room, Bellevue Stratford Hotel. Presiding Officer, the Rev. William P. Merrill, D. D. Open Parliament, The World Alliance and Its Plans for America (a) Shall we establish regional groups? (b) Shall we further the organization of local branches? (c) Cooperation with existing groups. Addresses by Rabbi Jacob Goldstein and Captain Edward L. Beach. Discussion.

Morning Session, 12:30 o'clock. Address, Bishop James Cannon, Jr.; topic, American Friendship Expressed in Relief for the Suffering and Needy People of the World.

Afternoon Session, 2:30 o'clock, Witherspoon Hall. World Alliance Business. Election of Directors and Officers. Place of Meeting in 1924. Address, Mr. Will Irwin; topic, Christ or Mars? Address, the Rev. William P. Merrill, D. D.; topic, Mobilizing for Peace.

Evening Session, 8 o'clock, the Metropolitan Opera House. Public Meeting. Topic, International Cooperation in Humanitarian Effort. Speakers—Dr. Fridtjoff Nansen and Mr. Raymond Fosdick.

The Committee of Arrangements for the Philadelphia Federation of Churches is as follows: Mr. W. Beatty Jennings, Mr. Frank B. Lynch, Miss Mary Johns Hopper, Mr. Edward H. Bonsall, Mr. Walter M. Wood, the Rev. Herbert E. Benton, the Rev. S. D. Daugherty, the Rev. E. A. E. Palmquist, Mr. Alfred Scattergood, Mr. John Voll, Robert E. Tracey, Mrs. Mildred Scott Olmstead and Mr. Rowe Stewart.

The leading national church organization of the country and the principal societies and organizations engaged in international work have been invited to send delegates.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

"WHAT DO AMERICAN CATHOLICS WANT?"

Mr. Editor:

I am not a subscriber to your paper. I know of what goes into your editorial columns only when I see comments thereon in the columns of the "Living Church." And reading his editorial upon your editorial, "What Do American Catholics Want?" it seems to me the editor of the "Living Church" is frankly "off his base."

Doubtless he is correct when he says you and he both ardently desire peace and good will in the next General Convention. What earnest Churchman does not? But is peace purchased by surrender to a small group of law-breakers a peace worth having? Is it the business of an editor to keep still when the faith and order of the Church is threatened? The editorial columns of the "Living Church" itself are a sufficient answer. And again, is a manly defense of a principle worth fighting for a casting of slurs and innuendoes? Is it wrong to call a spade a spade? If so, since when? I may be wrong, but it seems to me that if the atmosphere of the next General Convention is poisoned by suspicion and embittered by partisan strife the onus will not be on those who are standing—as you are—for law and order and loyalty to one's pledged word, but upon those whose lawlessness has put Prayer Book Churchmen of all schools of thought on the defensive.

As a fair example of the propaganda of that group, take that preposterous article on "Ceremonial Uniformity" in the July number of the "American Church Monthly." It is incredible that the author of that expected any one with the intelligence of a moron to take him seriously. Yet such seems to have been the case. That such an article could be addressed to men who had vowed "in the Name of the Father and of the Son and of the Holy Ghost" to conform to the worship of this Church is little less than an insult to the reverend clergy. Yet the article in question is not the worst sample of the way in which that group invites all of us to disloyalty and to open rebellion.

Any one who was ever in the country's service knows what would happen to an officer who used his knowledge of British naval regulations in Lord Nelson's day or the customs of the French service today as an excuse for evading his plain duty, for doing something other than that, to which he was pledged. He might plead that he was heading a needed reform but naval etiquette would not prevent his being told just what he was doing. Just now we need an equally brutal frankness in the Church.

The writer of this letter is not an Evangelical. He is what used to be called a Catholic but is of late only "old-fashioned High Church." He wears his chasuble because he believes it is the law of the Church. He was taught by those who converted him to the Church that the chasuble was the badge of the strict observance, that the priest who wore the vestments kept the law, obeyed the rubrics. Today it looks as if the chasuble would soon be the mark of utter inability to do what one has vowed before Almighty God to do. If that day comes the writer will lay his chasuble aside and take his stand with those honest men who, if they do not know overmuch about liturgies, at least do not use what they know as an excuse for evading what they should do.

I spent my vacation in a parish presided over for the summer by a seminarian from one of our largest schools. His people had not had any sacraments for a long time, so I took the altar for three Sundays running and he served me. His attitude towards the Prayer Book seemed to be one of profound contempt. At the early service I was not to say the Decalogue but to substitute the Jabber—jabber of the nine-fold Kyrie on the ground, I believe, that it was in the Gregorian Sacramentary. If I promised to conform to that ancient document it has slipped my mind. I said the Decalogue. He didn't want to stand

for the "Gloria in Excelsis" because of something or other in the Latin missal. I was using the Book of Common Prayer. He stood. When required to stand for the hymn "O Saving Victim" in a week day celebration he complained that his devotions were "ruined." Yet in the so-much-admired Roman rite, juggling with rubrics, is declared a mortal sin. This seminarian's knowledge of liturgies seemed to consist of an infinite number of reasons for evading the plainest directions of the Prayer Book. Anything that could be dragged in from some dead and gone liturgy to which we owe no allegiance whatever was to be preferred to what was set forth for our use. If he had ever known any distinction between shall and may that distinction had been successfully obliterated.

It is a serious omen for the future of the Church when men who are to be her priests are openly trained to despise her liturgy. Something is radically wrong in a school when its students' devotions are "ruined" by obedience to the simplest rubric of her Book of Common Prayer. Some one has yet to call attention to such a state of affairs and seek to secure a remedy. An ostrich-like policy of not seeing is to make one a sharer in the Judas actions of the traitors in our ranks. There is no time for euphemisms in dealing with those who treat their ordination vows as Prussian scraps of paper. And if trying to air the house and let in a bracing breeze in place of an atmosphere of tortuous casuistries is going to stir up strife, then let it.

Of one thing I think you may be sure. If strife does come, if the next General Convention is a scene of storm and distress, I am sure the seasoned judgment of the Church will not blame one who seeks to maintain our goodly heritage, but those whose every aim is to convert us to a state of pseudo-Romanism.

GEORGE CLARK.

Hudson, Wis.

AN APPRECIATION.

Mr. Editor:

It gives me pleasure to send on to you for publication, if you so desire, a copy of a resolution adopted by the Student Enquirers, who met at Ames, Iowa, the first week in September. The chairman of that group, the Rev. Paul Micou, has for many years been quietly at work, planning for the Church in the college and university communities of the country. His modesty and self-effacement have been so marked that his confreres took the opportunity of expressing their appreciation of all that he had done and is doing, by the adoption of the following resolution:

"Resolved, That the Student Enquirers in session at Ames, Iowa, wish to go on record before the Church in an appreciation of the labors of their Secretary, the Rev. Paul Micou, to whose wide vision, constant and patient work, the program of the Student Enquirers has been made possible.

"It is the desire of the Student Enquirers that such a mark of their appreciation be intimated to the Department of Religious Education by letter, and that it be so intimated to the Church by publication of said letter in the Church papers."

JOHN T. DALLAS.

Hanover, N. H., October 5, 1923.

A CORRECTION.

Mr. Editor:

I wish to say that there is a mistake in the name of the author of the verse on the front cover of the Southern Churchman for October 13. Also you did not give the title of the poem, which is called "My Creed," by Howard Arnold Walter. He gave me a copy of his lines, autographed, when I was on a visit in Hartford, Conn., in 1912.

He is in India as a missionary now, and at that time was Joseph Tinchell's assistant in the Congregational Church in Hartford, Conn., when I was visiting the Tinckell family.

I love the lines and wish to give Mr. Walter the credit for his own beautiful thought which might remind you of Stevenson, but is not.

MARY EVELYN STILES.

Richmond, Virginia.

(We are glad to correct this mistake, which occurred by reason of the fact that Bishop Freeman, no doubt inadvertently, attributed these lines to Robert Louis Stevenson in the reported account of his memorial address on the death of President Harding.)

RECENT IMPORTANT DEVELOPMENTS IN STUDENT WORK

By the Reverend Paul Micou

STUDENT work has started off with a rush this fall such as has not been quite so true of other years. Perhaps this will excuse the delay in reporting the important developments which took place during the summer.

The Executive Committee of the National Student Council.

The responsible body of the National Student Council between its triennial meetings is the Executive Committee. Since the Executive Committee was reorganized on a basis which gives representation to students, clergy in college communities, professors and the student secretaries of the National Council, the meetings have been of intense interest. Two have been held, one during the Christmas holidays at Evanston, Ill., the other, the recent one at Ames. They were both fully attended and both lasted for two days.

At the Ames meeting it was voted to challenge the Episcopal students to assist in the rebuilding of St. Paul's University, Tokyo, as well as to contribute as liberally as possible to the emergency fund. It was voted also to make Japan the subject of mission study.

It was voted that our students should strive as far as possible to send representatives of their units to the great Quadrennial Student Volunteer Convention to be held in Indianapolis during the Christmas holidays. This, it was felt, would stimulate the missionary interest of all of the units.

Five organizations were admitted as new units of the National Student Council: Harvard University, Virginia Polytechnic Institute, Virginia Military Institute, Washington and Lee University, and Genesee Normal School. This brings the number of units up to sixty-eight.

A prize essay contest was established on the topic, "College Teachings which have Hindered my Faith." Conditions of this contest will be announced later.

The reports of the units of the National Student Council for 1923-24 show that the work is in a most satisfactory condition. One point of particular interest was an attempt to find out the extent to which our units are reaching the Episcopal constituency. Thirty-two institutions, reporting 75,200 enrollment, gave the number of Episcopalians as 4,407, which is six per cent of the total. Of these Episcopalians, the units themselves claim that they are reaching 2,632 students, which is sixty per cent. This is not to be understood as meaning that the remaining forty per cent are not reached by services of the Church and personal contact of the ministers, but merely that the organizations themselves claim to reach only that many students.

Seventh Meeting of the Student Inquirers.

The Student Inquirers will be recalled as that group of eight clergymen who have been working with me for over three years in the development of policies. Last February they published their report of methods of student work and the situation in the college world under the title "The Church's Inquiry Into Student Religious Life." This report met with very general praise, there being only one serious objection raised against it. This was that it was an excellent manual about work with college men, but that it did not do justice to work with college women. While it is true that any special suggestions as to work with college women must be forthcoming from Miss Agnes M. Hall and her Committee on Work with Women Students, yet the Inquirers feel that the critics misunderstood their report. All who are ministering to coeducational institutions work as much with college women as with men, and it should have been apparent to any one reading the book that the word "student" had to be interpreted as covering both sexes. Thus, unless men are specifically mentioned, the presumption is that the suggestions made apply equally well to work with women students.

Just as an instance of this, the Rev. A. Herbert Gray, of Great Britain, who traveled in the colleges last spring, spent a week at Cornell University and stayed at the home of the Rev. Cyril Harris, one of the Student Inquirers. He told a group of Y. W. C. A. Secretaries that he had not found any pastor in his visits to American colleges doing as good work with women students as Mr. Harris was doing.

The Inquirers have some major interests at each of their meetings. This time they were especially interested in the subject of "personal work," though they would like some one to suggest a better name for it. It may

not be generally known that there has been a decided development in the college world of recent years along the lines of personal work, some of the manifestations of which have not been pleasing to our Episcopal clergy who work with students. As a result of their thorough discussion at Ames the Inquirers are hoping, after one more meeting, to be able to set forth clearly to their colleagues in the college world the fundamental principles of dealing with the problems and troubles of individual students.

Another major issue before the Inquirers was how to run a financial campaign for Church buildings in a college town. Those interested in St. John's Chapel at the University of Illinois have had one of the most capable of the Episcopal students at work all summer in Chicago raising money for the chapel. Mr. Brewster Stickney was asked to meet the Inquirers and give them the results of his experience. Everything that he stated was gone into with great thoroughness by the Inquirers. Based on the experience which nearly all of them have had in raising money and their knowledge of campaigns elsewhere, the Inquirers are now prepared to suggest a plan to all clergy and bishops facing this problem.

The National Student Council of the American Church Institute for Negroes.

The most important development of the year's work is undoubtedly the organization of our colored students along the same lines as other Church students. On June 7 I was privileged to attend the Conference of Church Workers among the Colored People at St. Augustine's School, Raleigh, N. C. Thanks to an arrangement with the American Church Institute for Negroes, I was able to summon in their name to this conference the heads of some of our important colored schools, the clergymen from towns, where there are large independent colored colleges, the two Suffragan Bishops and the dean of the theological seminary, the Bishop Payne Divinity School. Dr. Patton of the American Church Institute for Negroes and the Rev. Gardner L. Tucker, D. D., the Provincial Secretary, were also present.

This Conference reviewed the situation at length and decided some organization to reach our colored students, especially in colleges and universities, was needed. In the afternoon they shaped a program themselves, suggesting the minimum which this organization should expect of their students in each school and college. This program, when finally reduced to writing, followed the five lines of Worship, Study, Activities, Service, and Fellowship. The next step was to elect officers, and Lieut. Lawrence A. Oxley, of St. Augustine's School was chosen President. Further organization, however, was left to a conference of colored students to be summoned early in 1924. The meeting then petitioned the American Church Institute for Negroes to take their organization under its wing, furnish it an Executive Secretary, and place a thousand dollars in the Institute budget for its needs. I am glad to report that this final action was taken by the American Church Institute for Negroes at its meeting October 9.

It will be observed that in all respects this organization parallels the National Student Council of the Episcopal Church. We now have the same type of organization working in the two fields, and thus secure a sense of unity in all respects.

Students at Summer Schools and Conferences.

A new departure was begun this year in student work, in that students were used as counsellors in dealing with young people at several important Church summer schools. As typical of what happened at other places, we might mention at the Geneva Summer School, eight college girls, each of whom was responsible for fifteen younger girls, under the leadership of Miss Agnes M. Hall, Secretary for Work with Women Students. At first the counsellors felt their way, but by the second or third day, they had enough problems and questions created by their charges to keep them busy for an hour's meeting each day as they planned to meet the needs of the young people at the summer school. In consequence, each of the counsellors developed greatly in her own spiritual life, and Miss Hall has obtained in eight different colleges a true friend to help in the development of our Church work in college. Thus the scheme works both ways, toward the colleges on the one hand, and toward the young people on the other. At La Porte, Texas, college men were used as coun-

sellors as well as college girls, and this will probably be done in other conferences next year.

A most interesting innovation was tried out at Evergreen, Colo., when the Student Commission of the Diocese summoned a student conference of a week's duration. The Department of Religious Education was represented there by the Rev. LeRoy S. Burroughs, the Student Inquirer of the Province of the Northwest, who had charge of all the practical discussions on college work; which the students held. Their study courses were conducted by Bishop Ingley on problems of personal faith and by the Rev. Charles

N. Lathrop, Executive Secretary of the Department of Christian Social Service, on the Christian Import of Social Problems. There were also other speakers. Five of the colleges in Colorado were represented with students from two other institutions outside of that state. Great enthusiasm was created, and the results are becoming apparent already in the activities of the students in the college this fall.

Thus the student work grows apace. Each year new developments occur which give us assurance that the students themselves are taking hold and developing a movement of their own.

Church Intelligence

Important Meeting of the National Council

PLANS MADE FOR JAPANESE RELIEF.

The disaster to the Church in Japan was the subject of most immediate importance considered by the National Council of the Church at its meeting on October 10 and 11.

In response to a cabled request of the Department of Missions, and in accordance with Bishop McKim's desire, Dr. Charles S. Reifsnyder, head of St. Paul's University, Tokyo, hurried from Japan to appear as Bishop McKim's representative at the Council's meeting.

His addresses to the Department of Mission and to the Council not only provided reliable information necessary for the Council's guidance and enabled the Council to have a graphic idea of the extent and intensity of the disaster, but also showed the significant and unprecedented opportunity presented to the Church.

Bishop Tucker of Kyoto also attended the meeting and presented concisely the effect of the loss in relation to the Church's sixty years of work in Japan.

With the first-hand knowledge thus available the Council appointed a committee to suggest what form the action of the Council should take. This committee brought in the following resolutions, which were adopted unanimously as embodying the Council's convictions:

"In view of the appalling and unprecedented calamity that has befallen the Church in Japan, the National Council of the Episcopal Church at its meeting on October 11, 1923, has adopted the following resolutions:

"Resolved, That the Council unanimously endorses all the steps taken by its officers to meet the crisis facing the Church in Japan as a result of the earthquake.

"Further Resolved, That the statement made by the Rev. Dr. Charles S. Reifsnyder, President of St. Paul's University, Tokyo, who addressed the Council as Bishop McKim's representative, fully confirms the necessity of securing immediately an Emergency Fund of not less than \$500,000. This is especially evident when it is understood that our American workers, having lost all their personal possessions, are destitute, and that in addition fully two hundred Japanese clerical lay workers, who have hitherto received their entire support, not through gifts from the United States, but from the congregations and institutions that they serve, have by this calamity been deprived of all means of livelihood.

"Further Resolved, That the Council is deeply gratified by the response already made to the call for Emergency Relief as shown by gifts to October 11

of \$153,000. The Council confidently urges the Church to complete this pledge of Christian fellowship and to complete it quickly.

"Further Resolved, That the President of the Council and the Executive Secretary of the Department of Missions are commissioned to proceed as quickly as possible to Japan in accordance with Bishop McKim's request to confer with him and to secure the further information necessary to enable the Council to prepare plans for the permanent reconstruction that must follow the present endeavor to meet emergency needs. It is necessary to distinguish clearly between emergency relief and permanent reconstruction. From information already in hand it seems clear that the reconstruction cost cannot be less than \$2,400,000.

"Further Resolved, That the National Council offers to the people of the Japanese Empire its profound sympathy for the loss and sorrow that have befallen them and records its unbounded admiration for the resourcefulness and fortitude with which the people of Japan have set about rebuilding their waste places. And the National Council conveys to Bishop McKim, to Bishop-elect Motoda, to our missionary staff and to the Nippon Sei Kokkai its sympathy in this appalling disaster and its gratitude for the superb example they have set to all Christian people by their faith and works. And the National Council assures them of the continued and adequate support of this Church."

The Virginia Seminary Starts On Its Second Hundred Years.

The one hundred and first session of the Virginia Seminary opened on September 19. The opening sermon was preached on Sunday, September 24, by the Very Rev. R. K. Massie, D. D., formerly a professor of the Seminary and now Dean of the Cathedral, Lexington, Kentucky.

Thirty new students have already matriculated, and thirty-eight of the old students have returned, making a total enrollment of sixty-eight. This number will be increased to seventy very shortly. Since there are only fifty-nine rooms available in the dormitories, it has been necessary to put two students into some of the rooms and to make use of rooms reserved for guests. No further expansion is possible without the addition of a new dormitory. Some fifteen students have had to be turned away for lack of room and funds.

Forty-two colleges and universities are represented in the present student body. Among these are Oxford and

Cambridge Universities, Harvard, Yale, Princeton, Columbia University, Lehigh, University of Pennsylvania, Clarke University, Stevens Polytechnic, Williams, Wesleyan, University of Michigan, Kenyon, Johns Hopkins, University of Virginia, Washington and Lee, University of North Carolina, University of Texas, Sewanee, William and Mary, and many others. Most of the students hold degrees from these or other colleges.

Thirty dioceses are represented as follows: Virginia, Southern Virginia, Southwestern Virginia, West Virginia, Washington, Maryland, North Carolina, East Carolina, Easton, South Carolina, New York, Central New York, Pittsburgh, Pennsylvania, Delaware, Newark, New Jersey, Connecticut, Rhode Island, Massachusetts, Tennessee, Georgia, Alabama, Florida, North Dakota, Los Angeles, Missouri, Hankow, Kyoto, Shanghai.

It will thus be seen that the Virginia Seminary is drawing its students from almost all sections of America and from the mission field as well, and that it is serving the whole Church.

The Rt. Rev. H. St. George Tucker, D. D., has taken up his residence as Professor of Practical Theology, and is already proving to be a valuable addition to the faculty. The Seminary is fortunate in having on its teaching staff this able and thorough scholar and it is particularly helpful to have the course on Christian Missions given by a Missionary from the field who has had such long and varied experience, and by one who has been so successful as a missionary statesman. The Virginia Seminary has always been a Missionary Seminary. It will not be less so in the future.

Opening of St. Stephen's College.

St. Stephen's College has opened its sixty-fourth academic year with an enrollment of one hundred and ten students, which taxes the capacity of the dormitories to their present limit. The policy of St. Stephen's College is to insist on all men living in dormitories in the fashion of an English college, and it is therefore impossible to accept more students who might lodge in the neighboring village. The number of applicants for places in the college was unprecedented and the faculty were therefore able to decline all men who wished to come in with any entrance conditions. Fifteen college entrance units have been required of every man. In addition, a careful sifting has been made, to get only men of character and intellectual potentiality. The result is a student body which in the opinion of the faculty is of unusual ability. Of the one hundred and ten men in residence, forty-two are contemplating the ministry.

The faculty now numbers seventeen. Changes during the summer have been made as follows: Francis R. Flournoy, Ph. D., Columbia, as Associate Professor of History in place of James A. Muller, Ph. D., who has become head of the History Department at the Episcopal Theological Seminary at Cambridge; William Wallace Whitelock, Ph. D.,

Munich, as Associate Professor of German, to succeed George Kaltenbach, M. A., who has retired and is living in Switzerland; Donald H. Murry, Wisconsin, as Instructor of Physical Training; Horatio K. Garnier, Ph. D., Columbia, Assistant Professor of Philosophy.

The new dormitory in honor of three former Presidents of the College, Doctors Fairbairn, Hopson and Seymour, which was dedicated at the commencement in June, was completed during the summer.

Two interesting changes have been made this year, one in the governing policy of the college and the other in its curriculum.

A concordat between the faculty and the trustees goes into effect this autumn by virtue of which the faculty becomes, except to a very nominal degree, independent in its control of educational procedure. It elects its own presiding officer, the dean, must consent before any additions can be made to the teaching force by the trustees, has a right to try its own members before they may be discharged from the faculty by the trustees, and prescribes its own standards for promotions. The President of the College who remains in executive control of the institution does not preside over the faculty and has one seat and one vote, the same as any other teacher on the force. This concordat which involves more responsibilities to the faculty than even the late President of Amherst advocated, has been put through on the initiative of the trustees, who believe that professors in a college should not be regarded as mere employees, but as responsible persons who have professional technique and work best in an atmosphere of freedom and responsibility.

The curriculum has been enriched by the addition of a required course in the content of present-day religion. The faculty found that the principal reason why students were unable to connect their religion with modern knowledge was that they had nothing but a hazy idea of what was involved in their religion, a somewhat sentimental family attachment to religion and a distant memory of half-forgotten confirmation lectures. To supply this need, this course for freshmen was designed. It is taught by four professors working in conjunction: the heads of the Departments of Chemistry, Philosophy, Sociology and the President of the College, who teaches the History of Religion. After an eight-weeks' course dealing with what Christians actually have believed, the Professor of Philosophy follows with seven lectures on Modern Philosophy and Christianity. In the second semester, the Professor of Chemistry devotes nine weeks to Modern Science and religion, and during the rest of the year the Professor of Sociology talks about the social applications and implications of Christianity. It is believed that there is no college in the country which is attempting to do this particular piece of work. The course has aroused a great deal of interest among collegiate educators.

The Building Fund and Japan.

The subject of the Japanese disaster as it affected the work of the Church was related to the Trustees of the American Church Building Fund Commission, at its meeting on September 20, by Dr. Wood, a Trustee, and Foreign Secretary of the Department of Missions. As evidencing the interest of the Commission in the reconstruction work, the Corresponding Secre-

tary was instructed to advise the Bishop of Tokyo, that the Commission had made the disaster a matter of special consideration; that it would stand behind him in reconstruction work to the limit of its ability; and that it would be in a position to consider a special emergency case if such should be presented at the November meeting of the Board. Several of the buildings which the Commission had helped to erect have been completely destroyed, which is an added reason for the Board's desire to help in the work of restoration.

At the same meeting there was announced the receipt from a communicant of the Church of a gift of \$25,000,

Let's Back Up The Program.

The enthusiasm with which General Convention received and adopted unanimously the "General Church Program 1923-25" was of a character over which the whole Church might well have rejoiced. This enthusiasm was not the result of a temporary stirring of the emotions but of a calm and deliberate examination of a carefully devised plan of action, prepared by the Bishops and their advisors in the field and checked and balanced by the National Council.

Where is that enthusiasm now? That part of the Program selected for execution in 1923 consisted of the work included in the Budget requiring \$4,000,000 and two hundred and four separate Priorities or new undertakings requiring \$2,000,000 more. The Budget was definitely appropriated and the work is being done; it is now a bill against the Church.

Allowing one month for collection of the money and its payment to the National Church, there should have been received from the Dioceses on the Budget alone by October 1 the sum of \$2,327,834.53, whereas the actual receipts were \$859,667.96 less than this sum. Only fifteen Dioceses have paid to date more than their proportionate share of the Budget quota. For the Priorities only a small amount in designated gifts has been received. If the bills of the Council are to be paid in 1923 a determined effort must be made from now on in order to catch up.

The only factor in the situation which is at all favorable is that the receipts to October 1 are \$84,307.73 larger than they were in the corresponding period of last year. But remember that last year was a year in which we failed to meet our expenses by more than \$385,000. Let's back up the Program we adopted so enthusiastically.

LEWIS B. FRANKLIN,
Treasurer.

to establish the Bishop Henry C. Potter Memorial Fund, a timely and most appreciated help to the trustees in their efforts to augment the permanent fund.

The treasurer's report showed nineteen loans made so far this year in the sum of \$75,850, and thirteen others promised in the sum of \$40,000. Sixteen gifts have been made in the sum of \$18,950, and thirty others promised in the sum of \$18,900. One grant has been made of \$700 and eight promised in the sum of \$8,508. These promises the board stands ready to redeem

whenever the final papers shall be presented. While it is impossible to entertain consideration of large loans in justice to the very considerable number of applicants for small amounts, and in view also of the limited turnover of the capital fund, the work of the Commission is being continued on the same plane as heretofore to the limit of possibilities.

Meeting of the Synod of the Province of Sewanee.

The Synod of the Province of Sewanee is to be held at Chattanooga, Tenn., on October 23, 24 and 25. The Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky, is the President of the Synod, and the Rev. Mercer P. Logan, D. D., is the secretary, who may be addressed in regard to this meeting at the DuBose School, Monteagle, Tenn.

Work Among Deaf Mutes.

The Rev. Herbert C. Merrill, of Syracuse, N. Y., missionary to the deaf in the Diocese of Albany, Central New York, and Western New York, has been conducting a series of services in Washington, D. C., Virginia, and West Virginia. At the same time, the Rev. Henry J. Pulver, missionary to the deaf in Washington and the Virginias, has been taking services for the Rev. Mr. Merrill in New York State, visiting and holding services in Binghamton, Syracuse, Rochester, Rome, Watertown, Malone, Utica, Albany, and Schenectady, while Mr. Merrill does the same at his former mission stations at Washington, D. C., Romney, Wheeling, Parkersburg, Charleston, and Huntington, W. Va., and Staunton, Richmond, Norfolk, and Newport News, Va.

In connection with the convention of the National Association of the Deaf at Atlanta, Ga., in August, a service was held in one of the churches at which the Rev. H. L. Tracy, of Mississippi, the Rev. H. J. Pulver, of Washington, D. C., and the Rev. J. H. Cloud, D. D., of Missouri, took part. Many of the deaf people attended this service.

The Rev. C. Orvis Dantzer, who was recently obliged to resign as priest-in-charge of the deaf-mute work in Philadelphia, and vicinity, because of ill health, has returned from Wildwood, N. J., where he and Mrs. Dantzer spent the summer, and is now located at Lawndale, a suburb of Philadelphia.

WARNING.

Will you please publish the following note:

St. Cyprian's School at Lincolnton, N. C., was closed a year ago, by order of Bishop Horner, so any one soliciting funds for this school are imposters and should not be given anything for this purpose.

J. T. KENNEDY,
Archdeacon.
Lincolnton, N. C.

I wish to warn the clergy and laymen, especially Brotherhood of St. Andrew Men, of a young man giving the name of Charles A. Cramer. He is not a personal friend of mine or a member of the Brotherhood in Wilmington. Before aiding him communicate with me.

(REV.) F. D. DEAN,
The Church of the Ascension.
Wilmington, N. C.

VIRGINIA.**Rt. Rev. W. C. Brown, D. D., Bishop.****Sixty-fifth Anniversary of Grace Church.**

Grace Church, Richmond, has just celebrated its sixty-fifth anniversary. A three-day program, prepared by the rector, the Rev. W. H. Burkhardt, D. D., and the vestry, was carried out. On Friday evening, October 12, there was a reception in the parish house to which all of the city rectors and their wives, and all former members of the congregation were invited. Saturday there was a celebration of the Holy Communion, when the rector was assisted by the Rev. W. W. Brander, who was a Grace Church boy.

The Rt. Rev. W. Cabell Brown, D. D., was present at both services on Sunday. In the morning an historical address was given by Col. E.-C. Massie and a memorial service for the Rev. Landon R. Mason, D. D., who for twenty-six years was the rector and for five years the rector emeritus. Addresses were made by the Rev. J. J. Gravatt, D. D., and the Rev. J. Y. Downman, D. D. Dr. Burkhardt read the resolution adopted by the vestry soon after Dr. Mason's death in regard to a memorial to him; this memorial will be a fund to educate some boy or girl at one of the schools in the diocese.

The Rev. Gabriel Vernier, of Chateau-Thierry, To Visit Richmond.

The Huguenot Evangelical Society is offering its members and the general public, an opportunity to hear the Rev. Gabriel Vernier, pastor at Chateau-Thierry. He is in this country for only a short time, having been sent over to visit the Synods of the Reformed Church in the United States, to thank them, and give a report of the progress in the erection of the Memorial Reformed Church given by them at Chateau-Thierry.

As a friend of Dr. d'Aubigne, he has consented to address the Huguenot Society next Sunday, October 21, at 8 P. M., at the Second Presbyterian Church. He comes from a family in which there are fourteen ministers.

The Huguenot Society of Richmond is interdenominational, and has many Episcopalians in its membership.

The Rev. W. H. Burkhardt, rector of Grace Episcopal Church, is advisory President of the Society.

The Rappahannock Valley Convocation.

The fall meeting of the Rappahannock Valley Convocation was held in Overwharton Parish, Stafford County, the Rev. J. F. W. Feild, rector, October 9, 10 and 11. The preliminary service was held in Clifton Chapel on Tuesday night, at which time the Rev. F. D. Goodwin preached on "The Will of God," which he showed was for the salvation of each individual, "that not one of these little ones should perish," and for the salvation of the world. He stressed the fact that there was a great difference between safety and salvation.

The Wednesday session opened with the Holy Communion, at which time the Rev. R. U. Brooking was the celebrant, assisted by the rector. Following this service the convocation under the leadership of Dr. W. D. Smith took up the consideration of "Our Diocesan Program."

At the evening service the Rev. W. S. L. Romilly was the preacher, and the Rev. H. S. Osborn conducted the

service. Mr. Romilly preached an unusually appealing sermon from the text, "What doeth thou here, Elijah?"

The Thursday session opened with a celebration of the Holy Communion, with the dean of the convocation as celebrant. The Rev. Thos. P. Baker preached the convocation sermon at this service, and the Woman's Auxiliary presented the Woman's United Thank Offering. Immediately following this service the Woman's Auxiliary began their sessions under the leadership of Miss Louise Davis, of Leesburg, and the clergy and laymen held their business meeting, at which time the Rev. F. D. Goodwin presided. Plans were made for securing full payment of the various parish quotas for "The Church's Work" for 1923, and for the Every Member Canvass for 1924. Report was made of the very successful Convocation School for Church Workers held last June at Tappahannock in St. Margaret's School, and it was decided to have the school again next year, with the same committee appointed to work out definite plans.

The spring meeting of the Convocation will be held at Montross, the Rev. Thos. P. Baker, rector.

SOUTHERN VIRGINIA.**Rt. Rev. B. D. Tucker, D. D., Bishop
at Rev. A. C. Thomson, D. D., Coadjutor.****Meeting of Central Convocation.**

The fall meeting of the Central Convocation was held October 8 to 11, at Christ Church, Amelia Courthouse, the Rev. S. O. Southall, rector. Eighteen members of the Convocation were present. The opening service was held Monday evening, the Rev. J. R. MacAllister being the preacher. Tuesday morning there was a celebration of the Holy Communion, and in the afternoon the Rev. R. Cary Montague presented his work as Social Service Secretary of the Diocese, and Bishop Thomson led a conference on the Church's Program. Wednesday afternoon the Rev. J. Hubbard Lloyd spoke of the Church's work in Japan, and how it has been affected by the earthquake. He also preached the Missionary Sermon Wednesday night.

The Rev. J. Cleveland Hall was elected Dean of the Convocation to succeed the Rev. E. P. Dandridge. The Rev. H. N. Tucker was reelected Secretary and the Rev. J. R. MacAllister was reelected Treasurer. The Convocation closed on Thursday at noon.

Churches in Brunswick County.

Branches of the Woman's Auxiliary were recently started at St. Mark's Church, Cochran, and Emmanuel Church, Callaville, and are already doing good work. The results of the work so far show what a valuable agency the Woman's Auxiliary can be in even the smallest country church.

SOUTHWESTERN VIRGINIA.**Rt. Rev. Robert C. Jett, D. D., Bishop****Unusual Opportunity Near Salem.**

On the afternoon of Sunday, October 7, the Rev. David H. Lewis, rector of St. Paul's Church, Salem, Va., took Bishop Jett up to Mr. Lewis' Mission on "Twelve-O'clock Knob." Short-

ly after Mr. Lewis came to Salem last year this locality was called to his attention by some members of the Brotherhood of St. Andrew, and he began holding services there; the afternoon of the second Sunday being his usual time.

This Mission is on the top of a mountain about eight miles from Salem, and is located in an unusually thickly settled community. Services are held in a school house and are excellently well attended, the congregation usually filling the building. The nearest church is five miles distant. Earnest requests have been made that an Episcopal Chapel be erected, and three sites have been offered for this purpose.

This was Bishop Jett's first visit to "Twelve-O'clock Knob," and he was deeply impressed with the possibilities for development there. The Rev. Mr. Lewis and his people take a great interest in the Mission and frequently several members of his Brotherhood drive out with him for the afternoon service.

Activities of Wythe Parish.

The members of the Church School of St. John's Church, Wytheville, had a campaign again this year in behalf of the Child Welfare Camp, which is conducted under the auspices of the Red Cross in Wythe County. The Sundays during August they gave their offerings for this cause. Several of the classes had entertainments during the week. Appeals were made in the Church by the rector, the Rev. D. L. Gwathmey, and the total raised from all sources amounted to \$118.05. This camp cares for the children in the country who are undernourished. At the invitation of the nurse in charge the rector had a Wednesday evening service for the children during September.

On the last Sunday in September the children of the Church School brought candles as an offering to be sent to the poor in Tokyo. The next Sunday was Rally Day, which was observed with appropriate exercises, including a talk on the Young People's Society by one of its charter members; a missionary story and recitations. The offering, like that taken in the Church on this day, was for the Emergency Fund for the Church in Japan.

On October 1 the Woman's Auxiliary reelected Mrs. Charles Barnitz as President. After the election of the other officers delegates were elected to represent this branch at the annual meeting. The Second Circle of the Woman's Auxiliary of this parish expects to be represented this year at Lynchburg by two delegates.

T. A. S.

WEST VIRGINIA**Rt. Rev. W. L. Gravatt, D. D., Bishop.
Rev. R. E. L. Strider, Coadjutor-Elect.****St. Hilda's Hall.**

This school opened its tenth year in September with as many girls in attendance as could comfortably be accommodated. Although this institution has not yet lived out its first decade in the Diocese of West Virginia, it has already made a deep impression upon the young womanhood of the Church. Its graduates carry back to their homes the highest ideals of Christian living, with the keenest incentive to put them into practice.

St. Hilda's has a full school, a consecrated faculty and a high sense of

its privilege to help forward the great work of the Church in an age of doubt. The living Church of tomorrow dwells in the living power of the girls of today. St. Hilda's accepts the charge and along with the fruits of the Spirit comes the charm and grace which fits our women for the higher right to serve the Home, Church, and Nation.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Death of a Loyal Churchman.

Sudden death has deprived the Board of Trustees of St. Paul's Cathedral, Cincinnati, of the last of the "Old Guard," in active service. On Friday, September 28, as Mr. Harry L. Laws was crossing the street, in front of the Queen City Club, to which he was going for lunch, avoiding a heavy truck, he stepped in front of a touring car and was knocked down and his skull fractured. The owner of the car hurried him to the General Hospital, but efforts of the doctors were in vain and Mr. Laws passed away without regaining consciousness.

Mr. Laws' death and the continued illness of the Hon. Gideon C. Wilson, Chancellor of the Diocese, changes the entire personnel of the Cathedral Trustees, from what it was fifteen years ago.

Mr. Laws was not only a very active business man, handling at one time one-fifth of the sugar supply of the United States, but was also a public-spirited citizen and a loyal Churchman. One of his greatest services to the public was as Chairman of the Commission which had charge of the erection and equipment of the Cincinnati General Hospital, one of the largest and most complete in this country. It was a remarkable turn of fate that he should die in the very institution which he had worked so faithfully to complete.

The funeral services were conducted by Bishop Vincent, assisted by the Rev. Dr. J. D. Herron, acting dean of the Cathedral.

The Dean-elect of the Cathedral, the Rev. Edgar Jones, of Newark, Delaware, takes charge October 1, and has arrived in Cincinnati.

C. G. R.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.
Rt. Rev. W. G. McDowell, Coadjutor.

Open New Sunday-school Building.

The new Church School annex to the parish house of the Church of the Advent, Birmingham, was opened Sunday, September 30, after having been under construction during the past summer. The new quarters for the school has involved the expenditure of a very large sum and equips the Church of the Advent with plenty of room for the Sunday-school work and will also provide more advantageous quarters for parish functions that take place from time to time.

There are commodious kitchens and serving rooms opening directly into the assembly room which will provide efficient means of service at dinners, etc.

A workshop has been fitted up in the basement, where boys of the Service League will be given the opportunity of manufacturing with their own hands and with the help of proper mechanical equipment, many serviceable things to be given various missions and schools

here and in other lands.

In the change the rector, the Rev. Middleton S. Barnwell, has been assigned offices in the parish house, opening on Sixth Avenue. This is also true of Bishop McDowell, whose offices are directly across the entrance hall from Mr. Barnwell.

To Build New Church at Woodlawn.

Ground has been broken for the foundation of a new church in the parish of Grace Church, Woodlawn, a suburb of Birmingham.

Reorganizing the Brotherhood Chapter.

On Sunday night, September 30, a meeting was held in St. John's Church, Ensley, for the purpose of resuscitating a chapter of the Brotherhood of St. Andrew, several years dead. A membership of six presented themselves for formal induction. Officers were chosen and a meeting announced for the next Sunday, when there was further enrollment and the presentation of a program of operation.

E. B.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Bishop Demby's Fifth Anniversary.

The Rt. Rev. E. Thos. Demby, D. D., Bishop-Suffragan of Arkansas, celebrated the fifth anniversary of his consecration in St. Andrew's Church, Pine Bluff, Ark., on the Feast of St. Michael and All Angels.

There were three services during the day. Early Communion at 6:45 A. M., Morning Prayer at 10 and Holy Communion at 10:45.

At a reception in the afternoon the Bishop was presented \$80 towards the purchase of a set of vestments. The sum of \$138 was also presented to be added to the endowment fund.

A great deal of interest was manifested by the friends of the Bishop in the celebration.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.
Rev. F. W. Sterrett, Coadjutor-Elect.

Rectory Purchased.

St. Paul's Mission, Minersville, has lately purchased a house for a rectory in a fine location near to the church. The Mission is now well equipped. Since the Rev. Arthur D. Appleton came there the large debt on the new church has been paid off and the church consecrated. Now they complete the plant by buying a rectory which they hope to pay for in a few years.

Church Improved.

St. Peter's Church, Hazleton, the Rev. A. E. Clattenburg, rector, is becomingly wearing its new fall dress. During the summer the tower was moved from the front and placed in the corner of the ell, thus making the appearance of the whole building much more symmetrical.

The whole building was also stuccoed and everything put in good repair.

The N.W. C.

A survey is being made by the women of the diocese, preparatory to the intensive campaign later on of group meetings and discussions. Practically every parish and mission is making the preliminary survey.

The Bishop, who has been spending the summer in Yarmouth, Nova Scotia, expects to return to the Diocese on October 10.

The Coadjutor-elect, the Rev. Mr. Sterrett, will move to Bethlehem right after his consecration, which it is expected will take place about the middle of November.

H. P. W.

OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop.

Bishop Scadding Memorial Church Dedicated.

On Sunday, September 30, the day after the Patronal Festival, the Church of St. Michael and All Angels, in the Rose City Park section of Portland, Oregon, was dedicated by Bishop Sumner. The mission was organized in 1910 with twenty-five communicants, and today there are over three hundred.

At the eleven-o'clock celebration, Bishop Sumner preached the dedicatory sermon to a congregation that more than filled the church. At four o'clock Bishop Peter T. Rowe, of Alaska, gave a striking address on "Beauty and Worship," while in the evening the Bishop of Olympia, the Rt. Rev. Frederic C. Keater, D. D., delivered the memorial sermon.

The design of the striking church building is Early English, and while the total cost is not much more than \$30,000, experts agree that from the architectural and churchly standpoint, there is no more artistic building in the diocese. Many memorial gifts grace and decorate the interior. At an early date the former church will be transformed into a parish house, while a rectory will be added to complete the plan. Great credit is due the Vicar, the Rev. T. F. Bowen, who has toiled early and late to make his dream of the Bishop Scadding Memorial come true. His vestry have loyally and faithfully supported him and their names merit record, Messrs. C. H. Lewis, C. D. Porter, J. S. Taylor, Dean Vincent, and W. T. Wilmot.

Northern and Central Deaneries Have N.W. C. Conference.

On October 3 and 4 the clergy of the northern section of the diocese met at the Pro-Cathedral for a two-day conference. Among the different items on the program were meditations by the Bishop of the Diocese, presentation of Nation-Wide Campaign Calendar by Archdeacon J. C. Black, on Training Group Leaders by the Rev. Thos. Jenkins, and on Group System and Diocesan Bulletins by Mr. John W. Lethaby. The second day was opened by an address on Intercession and the Day of Intercession, by Dean H. M. Ramsey. The closing addresses, full of ripe experience and keen interest, were on Making the Canvass by Walter S. Asher, and on Follow-Up, by Clarence D. Porter. Brotherhood men are taking their share of the work.

J. W. L.
(Continued on page 22.)

Family Department

October.

- 1. Monday.
- 7. Nineteenth Sunday after Trinity.
- 14. Twentieth Sunday after Trinity.
- 18. Thursday. S. Luke.
- 21. Twenty-first Sunday after Trinity
- 23. Twenty-second Sunday after Trinity. SS. Simon and Jude.
- 31. Wednesday.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

A Prayer.

Lord, let me do my little part
With courage and a willing heart.
Open my eyes, that I may see,
However dark the day may be;
However rough the road I fare,
The purpose of the cross I bear.
Lord, let me wake when morning breaks,
Undaunted by my old mistakes.
Let me arise as comes the sun,
Glad for the task that must be done,
Rejoicing I have strength to give
Some beauty to the life I live.
Lord, let me hear the kindlier things,
The morning song the robin sings,
The laughter of the children near,
Their merry whisperings in my ear,
My neighbor's greeting at the gate—
Let these shut out the speech of hate.
Lord, let me see the beauty here,
The sky above me bright and clear,
The smile upon a friendly face,
The charm of health and all its grace,
The roses blooming everywhere,
In spite of hurt and grief and care.
Lord, strengthen me, that I may keep
My faith, though bitterly I weep;
Grant me undaunted to remain
Through every storm of care and pain.
Lord, let me do my little part
With courage and a willing heart.

—Exchange.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The State of Feeling in the City.

The Rev. Louis Tucker, D. D.

Our Master had come to the final scene of His long and weary pilgrimage. He stayed the Passover at Bethany. It is stated nowhere, yet we can name the house. He who said "Go not from house to house" can have fixed His own abode in Bethany only in the house of that Martha whose brother, Lazarus, was raised. John Mark records that He was in the house of Simon the Leper, a confirmation of the belief, advanced elsewhere, that the two houses were the same. We can name the room. It was the great upstairs guest chamber stretching over the front of the house and giving access to the roof. That was His room. Martha and Mary had, as their guests, Our Lord's Mother and her sister, Maria of Cleopas, and some others. Lazarus and (possibly) Simon the ex-leper had as their guests Our Lord and the Twelve. All slept on pallets laid on the floor, and washed at water jars on the porch.

The capacity of a house was limited only by the amount of floor-space to spread pallets on.

The prevailing attitude toward Our Lord was political. To the people He was Prince Joshua, heir of David, and a prophet who, like Moses, should re-establish the nation. To the small ruling class He seemed incarnation of Satan. He was against them, therefore evil. He did miracles, therefore was supernaturally evil. He had applied to Himself the Divine Name, therefore He was blasphemously evil. To the Apostles He was theoretically God. In good set terms they had called Him God incarnate. Practically they did not realize it, and looked on Him as a visionary to be followed, admired, loved, worshiped, but guided by their common sense. Above all, He had to be cheered. He was full of forebodings of His own death and He simply could not fail. The Bible said so. At the last minute He must rouse Himself for the necessary miracle which would blast His enemies and seat Him on the throne. All saw the problem, "How should He come to the feast?" If He did not come He gave a handle to his enemies. If He did come—He must avoid arrest or perish. His fate, if arrested, was already settled. What would He do?

To all parties conception of His Divinity, in our sense, was foreign. That God the Artifex could take upon Himself the flesh of man, was held in their theology only in the abstract proposition that God can do all things. Now, Jesus of Nazareth was not abstract. He was vividly real, more concrete, more practically human, than any of them. He surpassed them in humanity. For sheer character the greatest of them is colorless beside the living, breathing intensity of His amazing personality. That abstract propositions had anything to do with Jesus of Nazareth was impossible for them to realize.

That there was a larger side to His mission, a spiritual universe of which He was Maker, that God the Artifex dwelt among them, that they had come to the climax of the world's history and the dividing of times—this was beyond their vision.

Men of Science Also Men of Faith.

Atheism among scientists—the very phrase brings many affirmative nods—is hardly known, and it is a distinguished scientist and a Churchman who, speaking not only for himself but for most of his equally known fellows in the broad fields of research and inquiry, makes this important statement. He insists, as has been insisted before, that there is nothing incompatible between science and religion, and that some of the most illustrious names in the annals of science are devout, God-fearing men and faithful adherents of the Church. Yet a recrudescence of the so-called warfare between science and religion agitates the world, and there has been an exchange of anathemas between pulpit and laboratory and a mutual consignment to fire and brimstone reminiscent of the sixteenth century. The responsibility is a divided one, writes Dr. Robert A. Millikan in *The Christian Century*. (*Undenominational*), "for science is just as often misrepresented as is religion by men of little vision, of no appreciation of

its limitations, and of imperfect comprehension of the real role which it plays in human life—by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral." It was Dr. Millikan who prepared the recently published statement declaring that there is no antagonism between science and religion, which was signed by forty noted men, two of them Cabinet officers. He is a distinguished physicist, until recently professor of physics in the University of Chicago, and now director of the Norman Bridge Laboratory of Physics at the California Institute of Technology. He bears, we are told, the distinction of being the first to succeed in isolating an electron.

The simplest and most convincing proof of his assertion, writes Dr. Millikan, is found in the testimony of the greatest minds who have been leaders in the field of science, upon the one hand, and in the field of religion, upon the other. Among British scientists he selected for example, the names of Newton, Faraday, Maxwell, Kelvin, and Raleigh, of whom he says: "No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere, at any time, than these, and yet every one of them has been a devout and professed follower of religion. He quotes Lord Kelvin as saying, "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic, but helpful, to religion." Going to France, Dr. Millikan selects, for example, the name of Pasteur, "easily the peer of any biologist who has ever lived anywhere," of whom his biographer says, "Finally, let it be remembered that Pasteur was a deeply religious man." Coming to America, Dr. Millikan asserts, "I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today and then showing you that the great majority of them will bear emphatic testimony, not only to the complete lack of antagonism between the fields of science and religion, but to their own fundamental religious convictions." He begins with the name of Dr. Charles D. Walcott, president of the National Academy of Sciences, head of the Smithsonian Institution at Washington, and president of the American Association for the Advancement of Science, who is "personally known" to Dr. Millikan, as "a man of deep religious conviction," and who wrote to Dr. Millikan "asking that he be described for the purposes of this address, which he has seen, as 'an active church worker'." Dr. Millikan goes on:

"The same is true of Henry Fairfield Osborn, the directors of the American Museum of Natural History of New York, and one of the foremost exponents of evolution in the country. Another rival for eminence in this field is Edward G. Conklin, of Princeton, who in recently published articles has definitely shown himself a proponent of the religious interpretation of life. In the same category I know, also from direct correspondence, that I may place John C. Merriam, president of the Carnegie Institute of Washington and America's foremost paleontologist; Michael Pupin, the very first of our electrical experts, who has approved every word of this address and recently delivered a better one at Columbia University on this same subject; John M. Coulter, dean of American botanists;

A. A. and W. A. Noyes, foremost among our chemists; James R. Angell, president of Yale University, and eminent psychologist, with whom I have had an exchange of letters on this subject; James H. Breasted, our most eminent archeologist, who served with me for years on the board of trustees of a Chicago Church, upon which also T. C. Chamberlin, dean of American geologists, was a constant attendant; Dr. C. G. Abbot, home secretary of the National Academy of Sciences, eminent astronomer and active churchman; and so on through the list of most of the scientists of special eminence in this country."—Exchange.

Autumn.

There has stepped on the earth a queen;
Did she sail right down from the skies?
Ah, yes! From the Sunset Land, I ween,
For she's robed in the sunset's dyes.

Lo! Scarfs, and crimson, anduaunaunaa a
Lo! Scarlet, and crimson, and amber,
Lie piled in heaps, thro' the land;
And ruby, and emerald, and topaz,
Fall, rich gifts from her prodigal
hand.

And the wind harps mellowed music,
Rises and falls through the air;
But its rapture is marred by a minor
chord

Of sadness, we feel to be there.

O Autumn, empurpled and golden,
Most royally dowerest thou Earth;
But I sigh as I gaze at thy splendor,
And long for the Spring and new birth.

—Rose Bagwell.

THE PARABLES OF SAFED THE SAGE.

The Parable of the Tired Business Man.

I met a Tired Business Man whom I know, and I said unto him: How is it with thee?

And he said: I am feeling Very poorly; I have had my Vacation, but it appeareth to have done me no good. I am thinking of going to French Lick or the Hot Springs and take some treatments.

And I said, Full well dost thou labor at the Spigot to correct what belongeth at the Bung.

And he said, I understand thee not.

And I said, What didst thou have for Breakfast?

And he said, I was not feeling Very well, and I ate a Light Breakfast. I had Ham and Eggs and Wheat Cakes and Syrup and two cups of Coffee.

And I said, Then thou didst run for thy Train without stopping to give God thanks or to kiss thy wife.

And he said, I believe I did forget to kiss her this morning.

And I said, It would add Five Years unto the life of the Tired Business Man if he would eat a sensible breakfast, and then, before rushing away in his fool pretense of being too busy to pray, would gather his family around him, and read a few verses from the Sacred Scriptures and Bow Down with His Household in Prayer.

And he said, There is no such thing as getting the present day family down to breakfast at one time, and when they come, they are all in haste, the man for Business, the children for School and the wife for I know not what.

And I said, I have often asked myself what maketh the Tired Business Man tired. One thing I know, It is not work. I work more hard than any of them, and I run and I am not weary. I walk and I do not faint. The Tired

Business Man is a myth, made out of the silly appeal for pity of men who waste a large part of their day and pretend to be too Tired to go to anything but a Movie invented for the Feeble Minded, and who on Sunday want either golf or Pulpit Twaddle that will Rest a Mind that hath forgot to Think. The Tired Business Man is a Bluff. He is not Tired, and he is not Busy, and he is not manly when he pretendeth to be.

And he said, Thou art a little hard on us.

And I said, I am burying men of fifty who ought to live to be Three Score and Ten, and whose widows are legion in every town and city in the land. And it is not overwork. It is because there is no balance of Appetite and Common Sense.

And he said, Hast thou no Appetite?

And I said, It is no sinecure to invite me out to Lunch. I eat like a Hungry Man; but I work.

And he said, Thou hast said that thou couldst add five years unto the life of the Tired Business Man. Tell me that again.

And I said, I can add not five years but twenty years unto the life of the men of business who are now dying in middle life. And what is more, I can add joy to the home. And this is my way of doing it. First of all, I would have him rise at a convenient hour for an Unhurried and United Breakfast at which Every Member of the family should be present. Then I would have a brief and cheerful facing of the day's task with a good thought out of the Word of God and a quiet prayer. That as a beginning of the day would be worth more than all the Doctors can prescribe. Then I would have him attack the day's problems with courage, the big ones first while the mind is fresh. I would have him eat at noon a moderate lunch, as much as he craveth and no more. And I would cut out Tobacco and all attempts to monkey with the Volstead Act. I would cultivate the habit of believing that the day is long enough for the day's job, with an extra hour for frolic with the children. And in the evening I would read a good strong book, that would make me think, and go to bed with the windows wide open, and a prayer of thanks to God.

And if he will but take my advice, it will be worth more to him than two weeks at French Lick.—Selected.

Fellowship, petition, listening. "Study to be quiet." In the school of prayer our teacher is He Who prayed as never man prayed: this is our hardest lesson. It is easy at first in our prayers to speak to God our Father, but our nature, self-assertive as it is, has a distaste for quiet listening. We feel futile because we do not seem to be doing something. But we must be quiet, waiting for Him to speak; listening when He does speak. And as we wait—not talk, but wait—upon Him, we shall hear Him. His voice will not be audible, but we shall know that He has spoken. We may never explain it, or be able to tell another of the sacred conversation. But the spirit beareth witness to our spirits. We shall be refreshed, strengthened and content. Almost we can say with the fire-touched prophet, "Mine eyes have seen the King."—S. S. Times.

Man's Greatest Achievement.

"What is, in your opinion, the greatest achievement a man can make?" Mr. Chauncey Depew was asked.

"The greatest achievement a man

can make," he repeated deliberately, and then answered with a spark, his eyes flashing, "is a man's character and his friends. Character is the sum total worth while of what a man has after he has won and lost all. If he has lived an honorable life, he will never lose his friends.

"No man in all this world ever rightfully gets more than he gives. And to have friends, to hold them, in spite of the many reverses you may face, is to me the greatest achievement of mortal man."

"Do you expect to retire soon, and give up your active work?" I asked again.

Mr. Depew looked at me surprised. "Retire? Why? I shall never retire from work! Work is good for you.

It keeps you in trim." And here with a mischievous twinkle in his eye, which always betrays a forthcoming story, he added: "Don't you know the story about the dog and the flea? Well," he continued, "the fleas are good for the dog, because they keep him from thinking that he's a dog. The same story may be applied to work. Work, and you forget about work."

Anxiety.

"Casting all your anxiety on Him."—
1 Peter v. 7.

O soul of mine, how dull and slow thou art!
When God says "all," why shouldst thou read "a part"?
Cannot the One Whose power the world upbears
Conduct in wisdom all His child's affairs?
Then close thy sleepless eyes and take thy rest,
As trusting babe upon the mother's breast.
Rejoice; the ocean bears thee and thy barque;
To Love there is no problem and no dark.

—Elizabeth Cheney.

"Prayer Changes Things."

In a pastor's study not long ago I read from a card hanging over his desk:
"Prayer Changes Things."

And it does. I am old-fashioned enough to believe that old-fashioned supplications to the throne of grace are heard by the God in whom our old-fashioned parents and grandparents believed, and that God does answer prayer.

But prayer does something else: It puts the petitioner in an attitude of mind which itself begins the work of "changing things."

And inasmuch as you are just as much the master or the mistress of your thoughts as your thoughts are master of your destiny, you can, if you will, set your thought servants to work for you in the building of a human edifice more state, more beautiful, and more magnificent.

And you can begin this right now. Will you do it?—Selected.

Let Me Grow Lovely..

Let me grow lovely, growing old—
So many fine things do:
Laces, and ivory, and gold,
And silks need not be new;

And there is healing in old trees,
Old streets a glamour hold;
Why may not I, as well as these,
Grow lovely, growing old?

—Karle Wilson Baker.

For the Young Folks

The World's Bible.

Christ has no hands but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way;
He has no tongues but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed,
We are the Lord's last message,
Given in deed and word;
What if the type is crooked
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is,
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

Annie J. Flint.

The Strength of Youth.

(Address to the mass meeting, Junior Brotherhood of St. Andrew, Sunday afternoon, September 23, 1923, by Alfred Newbery, Assistant Secretary, Department of Christian Social Service.)

The missionary who walks the crowded streets of an interior Chinese city is a target for almost every germ that lives in human beings. He cannot hope to escape taking these germs into his system. But he can hope and must plan to overcome those which do enter. If he is below par physically the germ's chances are thereby increased. He must be fit, if he would be able to work effectively.

This means self-control. It means control of appetites, of sleeping hours, of exercise, indeed, of the whole schedule of his daily life.

What is true of the body in this case is also true of one's spiritual life. The physical danger on the Chinese street has its parallel in the spiritual danger on any street in any country, for any man. The temptation to lower your ideals, to think unworthily, to do or to condone evil is an ever-present one and cannot be avoided. Our life is full of opportunities to be less chivalrous, to be less fair, to be less unselfish than we know we should be.

We are young. We are full of high ideals, and noble purposes. But without and within are forces against us, asking us to be more self-indulgent, less industrious, or less honorable, harder hearted, more scheming. It is by yielding to such forces that our aims and purposes are whittled down, our motives weakened, and we give up and rest satisfied in being as decent as the average.

As with the missionary who faces countless diseases, our hope is in a developed resistance which can overcome these forces. Our hope is in remaining spiritually fit.

But self-control is not enough. It has produced remarkable individuals, and we admire the training of the athlete, the iron will of a Napoleon, the perfect concentration of an Edison. At best it is a cold, hard view of life.

I show you a more excellent way. In the words of Saint Paul, it is "Bringing into captivity every thought to the obedience of Christ." It is not merely self-control. It is God-control. As a healthy body fights down the attacks of disease, so a healthy soul fights down the germs of evil, and where God is not present there can be no spiritual health.

What is the strength of youth? It is vision, vitality, the zest of life. It has a belief and a hope in all that is good and noble and fine and true.

What is the ideal of youth? It is to keep this strength unimpaired, to press on to high achievement, with ever renewed vigor, without surrender.

And how shall this strength of youth be kept? How shall we keep ourselves "unspotted from the world"? Not how shall we set ourselves up on pedestals and disdain the common run of mortals, or shrink to soil our hands, but how in and through the world and its life, in our pleasures and in getting our daily bread, how shall we escape being more and more sordid, selfish, hard, disillusioned, insensible to the sufferings of others?

Only by keeping ourselves in the hands of the Living God, only by seeking Him in prayer and praise and sacrament, only by accepting His directions.

As a stream on the mountain top, rapid, strong, and clear, so is youth. Shall it lose itself in the muddy waters of the world? Or shall we wisely fear the evils we cannot avoid, and keep our precious heritage pure, trusting alone in Him Whose righteousness is like the strong mountains, and His mercies like the great deep?

Peter Patches.

Because there was a patch of contrasting color on the seat of Peter Primm's pants when he started to school that first day, some thoughtless youngster called him "Patches," and the name held on like glue.

Of course Peter resented being called Patches; any splendid boy like Peter would have done so, but it didn't stop him from coming to school; no, indeed, patches or no patches, Peter had resolved early in life to have an education. How he was going to get this education after his father died seemed a great problem to Peter's mother until an overall factory was opened up in the vicinity of Peter's home, then Mother Primm declared it would be managed nicely by their cooperation. Peter was to bring the cut garments from the factory to her, she would make them in their little home while looking after the baby and Peter would return them and collect the money.

The idea worked beautifully, but there were tight places for the mother to bridge over, and Peter, always unselfish, would insist on going without things himself for the other children to have; therefore, when he started to school it was necessary for him to wear patched clothes, and though the boys in school laughed at him, he continued to come day after day, and before long was leading his classes. Then trouble began to brew; none of the boys in 2A grade were overly pleased to have the son of a sewing woman leading the class, and nobody resented it quite as much as Will White.

Will White had been a leader in 2-A

grade for three months when Peter came in, and when he discovered a rascal he made no pretense of being pleased about the matter, and he more than all the other boys put together laughed at Peter's patched clothes.

One afternoon as Will was going down the street he bumped into a small boy with a bundle almost as big as himself, and seeing it was Peter, he began to laugh.

"I hope you aren't carrying patches, Peter," he said sneeringly.

Just for a minute Peter stood looking at the boy in silence, then he smiled faintly.

"They are overalls, Will," he answered thoughtfully. "My mother makes them for the factory and I bring and return them. You know it's the only way we have of making a living since father died, and we don't have much, either, but I don't mind so long as the baby is comfortable."

Somehow, Will didn't see anything funny in Peter's statement: he had intended to laugh at the little fellow with the big bundle, but knowing what it meant changed the condition of things. He never dreamed that Peter's mother was the sole support of the family, and Peter's patches looked like marks of bravery in his eyes now.

"Why don't you use a little wagon, Peter?" he asked presently. "Seems it would be so much easier than carrying this big basket."

"I know it would," answered Peter, "but I don't happen to have a wagon, and don't see any chance of getting one before spring, for coal and food is so high just now."

Will didn't say any more, but turned around and went home—to talk things over with his mother. Will had a good mother, and when he told her about Peter, how he had to carry the big bundle of overalls to and from the factory, she listened attentively.

"What's your idea of helping, son?" she asked when Will had finished.

"I—I—been thinking," said Will slowly, "that I might lend Peter my red wagon for the winter; I can't use it much, anyway."

"Fine!" said the mother happily, "and I'll see if we can't find a good suit that you've outgrown for Peter to wear to school."

Peter's young heart almost burst with joy when he found the red wagon waiting for him the next morning, and the new suit gave him great encouragement to keep on—but that wasn't all the loan of the red wagon did—it brought joy also to Will, and through Will's mother Mrs. Primm soon had more fancy sewing than she could do, and the little wagon wasn't needed at all—except, of course, for the boys, who now were the fastest of friends, to play with.

And, strange as it may seem, from that good time until now Peter and Will have studied together and have stood neck and neck in their classes—Presbyterian Advance.

Childhood Days of David Livingstone.

You will all like to read this little story, because it is about a boy who lived to become one of the greatest missionaries and explorers that the world has ever known.

David Livingstone was born in Blantyre, a small village in Scotland, on March 19, 1819. His parents were industrious, self-respecting people, poor but intelligent, and anxious to do the best they could for their children.

David was a fine, sturdy, blue-eyed lad with brave Highland blood in his veins.

His mother was very loving and

gentle, and though she was a delicate woman, she had a very strong spirit. She would willingly have died before she would have done anything that she thought was a wrong act.

David inherited his mother's brave spirit and loving nature as well as her beautiful blue eyes. He loved her devotedly, and after school he always helped her all he could with the house-work. She was very neat and particular and taught David to sweep the rooms without leaving any dust in the corners and to wipe every speck of dust off the furniture.

David did all these tasks most cheerfully, and was never happier than when he was helping his beloved mother.

When he was still quite a little boy he went to work at a cotton mill. He ate his oatmeal porridge early in the morning, then his mother buttoned his coat and wrapped his scarf about his neck and watched him go bravely off to work like a little man.

When Saturday night came and David was paid the first money he had ever earned, he felt as proud and happy as a king.

He had been planning all week what he was going to do with it. And what in the world do you suppose it was? He started for the village and bought a second-hand Latin grammar, then ran all the way home and, bursting into the room, showed it to his mother and threw the rest of his earning into her lap. It was the very proudest day that either of them had ever known.

David carried the Latin grammar to work and peeped in it whenever he could. He also went to night school and soon became a good Latin scholar. His father also loved books, especially books about travel or missionary work. And whenever there was a missionary meeting he and David were sure to be there.

It was here that the seed was sown that was to fill David's heart with a great longing to help the poor in far-off lands who had never heard about Jesus. He thought about the helpless people and little children begging with outstretched hands for help for both their bodies and souls.

His heart overflowed with pity for them, and he worked so hard that he was able to educate himself and become a doctor and was sent as a missionary to Africa where he proved to be one of the greatest heroes of the world.—Exchange.

Piggie Wee-Wee's Adventure.

Piggie Wee-Wee was a fat little pink-white baby pig and just about the cutest little pig you ever saw; he would pucker up his pink little nose and tie his curly tail in a tight little knot, and my! how he would squeal when his little master, Johnny Dale, came to give him his breakfast!

"You're the most impatient little pig that ever was," Johnny remarked one morning as he cleaned out Piggie Wee-Wee's trough with an old stumpy broom.

Every morning after Piggie Wee-Wee had finished devouring his breakfast Johnny would open a little door of his pen and let Piggie out into a small green lot for exercise. The lot was inclosed by a tight board fence, and Piggie Wee-Wee didn't know there was any bigger place in the world.

But one morning after Piggie Wee-Wee had rooted about a little while he discovered a loose board on the fence, and he suddenly became curious to know what was on the other side. He pushed at the board with all his little might, and with the aid of his little front teeth and pink little nose he finally succeeded in shoving the board

away far enough to creep through. My! what a big, wonderful world it was! It was so big that Piggie Wee-Wee was afraid to venture forth. But finally his curiosity got the better of him, and he trotted along until he came to a clear, cool-looking stream of water. Piggie Wee-Wee stopped—he had never seen a stream before—he wondered what it was; he nosed the edge of the water—yes, it was water, he decided, and then he wondered if it was deep. He put first one little front foot into the stream and then the other, he saw the little pebbles lying close to the surface, and finally he waded into the shallow stream. How nice and cool it was! After playing about in the water awhile he crossed over to the other side and wandered on through the big, lovely green meadow, stopping every now and then to root and nibble a few bits of the tender meadow grass. He didn't know just how far he had gone, but he was beginning to feel tired; so he lay down in the shade of some bushes close to the stream, and soon Piggie Wee-Wee was fast asleep.

Suddenly he was awakened by a loud "Woof! woof!" and, looking up, Piggie Wee-Wee saw a big shaggy dog coming towards him. He was so frightened that he didn't know which way to turn, and in his excitement he plunged headlong into a deep hole in the stream. That might have been the last of Piggie Wee-Wee had not a man happened along just then and rescued the little pig, and the man was Johnny Dale's father.

"Here's your runaway pet, Johnny," said Mr. Dale as he placed the half-drowned Piggie in Johnny's arms. "I heard old Shep barking," he continued, "and went to see what was wrong, and I got there just in time to save your pig from drowning."

"O, papa," Johnny said, with tears in his bright eyes, "I just missed Piggie Wee-Wee and was going to search for him." "I didn't notice the loose board on his lot fence this morning, but I'll be more careful hereafter," he finished thoughtfully.

Piggie Wee-Wee lived to be a big, full-grown pig, but that was his first and last adventure.—Christian Observer.

Mother's Little Girl.

Mother knows a little girl—
Mother won't tell who—
Helps with all the many things
Mother has to do.
Sings to baby when he cries,
Builds his shaky blocks,
Irons grandma's neckerchiefs,
Folds up father's socks,
Picks the berries, dusts the hall
Neat as neat can be,
Draws out grandpa's easy chair,
Sets the plates for tea,
Buttons little sister's dress,
Lets her come and play
When another little girl
Sometimes runs away.
Mother knows a little girl—
Don't you wish you knew
Which it is who helps her so?
Mother won't tell who.

—Carolyn S. Bailey.

Ten Little Fairies.

There was once a very foolish little girl who spent a great deal of her time wishing that the fairies would come and do her work for her. If she had the dishes to dry or the table to set, she didn't go at once to her task, but sat around hating to begin and wishing aloud that the fairies or the brownies would come and do her tasks for her.

"I have to work, and I don't like to stay at home," she grumbled to her-

self one day. "There's always so much work to do here at home, and no fairies will come to help me. I almost don't believe in fairies."

"That's because you don't understand about fairies," laughed her gay little grandmother, coming into the room just then and sitting down beside the unhappy little girl. "Why, you have ten little private fairies all your very own, with no other task in the whole world except to do your work for you."

"I'd just like to see them once," said the discontented little one.

"Very well, my dear," said the gay little grandmother, lifting the little girl's two hands and holding them up so that the fingers all spread before her. "Here they are—ten little fairies just waiting for you to tell them what to do and how to do it." Then, waving the two little hands back and forth, she sang to a soft little tune:

"Here are two little Thumbs
That are steady and strong;
With eight Fairy Fingers
To help them along."

Then the little girl began to laugh, and jumping up quickly she went to working, singing the little finger song:

"Here are two little Thumbs
That are steady and strong;
With eight Fairy Fingers
To help them along."

Then almost before she knew it the ten little fairies had dried the dishes and set the table and dusted the room, so that the little girl had plenty of time left to dress up her dolly in the new hat and coat that mother had made and go out for a walk.

"I really didn't know that there were fairies, grandmother," said the little girl when she found the gay grandmother again. "Thank you, grandmother, for introducing me to them," said the little girl, who was now very happy and contented.—The Child's Gem.

Some Interesting Place Names.

Probably in no other country have the names of places been derived from so many peoples and tongues as in the United States. New York and Pennsylvania abound with names of Dutch origin; in New England, Virginia, and, in fact, all along the Eastern coast, the towns of England and the people famous in English history are immortalized; the trail of the early French explorers may be traced today by means of the musical names of cities and towns which they settled and rivers and mountains which they discovered; the Spanish padres and cavaleros have left their indelible records in the West, particularly the Northwest; and everywhere from North to South, from East to West are names taken from the language of the North American Indian.

Yonkers, N. Y., was named after a manor-house built by the Dutch, the word meaning "young lord," and first applied in this country to Adrien Van der Douck, a patentee. Another interesting Dutch name is Schuylkill, which means "hidden stream," and was so called by the Dutch because the first explorers passed that river's mouth without seeing it.

In connection with the purely English names, it is interesting to note some of the Charlestons and Charles-towns and their derivations. Charleston, S. C., was originally called Charles Town in honor of Charles II of England; and Charlestown, part of the city of Boston, Mass., was named in honor of Charles I. of England; Charlestown,

N. H., was named for Sir Charles Knowles, a British admiral, and Charlestown, W. Va., was named for the brother of George Washington, who owned the land upon which the town was built.

Lac qui Parle (a county, lake and river in Minnesota) is a French name, meaning the "Lake that Talks," or "Speaking Lake." La Crosse (the city in Wisconsin) was named by the French after a ball game which the Indians used to play there. Terre Haute, Ind., means "high land," and was so called by the French because it is built upon a bank sixty feet above the river.

The Spanish and Indian words for water, agua and minni, respectively, are used in connection with various prefixes and suffixes to form many interesting names. Of the Spanish ones, Agua Caliente, meaning "hot water"; Agua Dulce, "sweet water," and Agua Fria, "cold water," are good examples. Agua Caliente is the name of villages in Arizona and California, near which are warm springs; Agua Dulce is the name of a creek in Texas; and Agua Fria that of a valley in Arizona and of a peak and village in New Mexico.

The beautiful Indian names Minnesota, "much water," or "cloudy water," and Minnehaha, "laughing water," are familiar to most of us. Minneapolis, "water city," is not a pure Indian name, being formed of the Indian minni and the Greek word for city, polis.

Los Gatos, Cal., means in Spanish "The Cats," and was doubtless applied to the city because of the presence of wildcats in the vicinity. Los Angeles, Cal., means in Spanish "The Angels," and so is "the city of the Angels."

Niagara is an Indian word meaning "across the neck or strait," or "at the neck."

How did your home town get its name?—Pauline Barr, in St. Nicholas.

The Dusting Tune.

When mother's very busy
I know that she will say,
"Come, Janet, take the duster;
You'll have to help today."

And when I take the duster
To dust the dust away
I hear a song a-singing
That turns my work to play.

"Come dust me," creaks the rocker;
"Come dust me," cracks the chair;
"Come dust me," croaks the table;
The song sings, everywhere.

"Come dust me, dust me, Janet."
"Come, Janet, dust me too."
With dusty things acalling,
I've all that I can do.

From every nook and corner
A voice calls out to me
To "Dust me, dust me, dust me."
Till there's no more dust to see.
—Gertrude Urquhart.

When you see a dog following two men you know not to which of them he belongs while they walk together, but let them come to a parting road, and one go one way, and the other another way, then you will know which is the dog's master. So while a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man comes to a parting road. God calls him this way, and the world calls him that way. Well, if God be his Master, he follows truth and righteousness, and lets the world go; but if the world be his master, then he follows the flesh and the lusts thereof, and lets God and conscience go.—R. Erskine.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

ACKNOWLEDGMENTS.

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Mrs. L. L. Holden, Williamsburg,
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WOMAN OF REFINEMENT AND EDUCATION, capable, tactful, desires position as companion with elderly lady. Will assist in housekeeping where there is one or more servants. Best references. Address "S," care of Southern Church man.

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WANTED—POSITION AS COMPANION. References exchanged. Address Miss L. Estelle Castleman, Berryville, Va.

WANTED—POSITION AS COMPANION or housekeeper in small family, by a refined Southern lady. Willing to travel. Address Box 256, Staunton, Va.

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Obituaries

WHALING: GRETCHEN WHALING, youngest daughter of the Rev. J. B. Whaling and Alice Beardsley Whaling, of Austin, Texas. Born into Paradise on St. Michael and All Angels Day, September 29, 1923.

"God shall wipe away all tears."

MCCORMICK. Entered into Life Eternal, September 4, 1923, at "Frankford," Clarke county, Virginia, FRANK MCCORMICK, beloved husband of Mrs. Edith Ramsay McCormick, and son of Mrs. Nannie McCormick and the late Thomas McCormick, of Clarke county, in the forty-sixth year of his age.

"Blessed are they that keep His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

GRAY: At the home of her son-in-law, Dr. Eugene Douglas, 830 West North Avenue, Baltimore, Md., on September 17, 1923, ROSE B. GRAY, widow of Rev. John B. Gray, entered into the rest of Paradise. She was 84 years of age and had been active until her final illness last May. Funeral services were held in St. Bartholomew's Church, Baltimore. Interment in Spring Hill Cemetery, Easton, Md.

"Numbered with Thy saints, in glory everlasting."

RESOLUTIONS.

We, the members of the Richmond Clericus, desire to record our deep sense of personal loss in the death of our Brother and friend, Landon R. Mason.

While in the last few years, on account of physical infirmities, he had not been actively engaged with us in our work, still, we had the knowledge that on all questions involving the welfare of the Church, and religious and civic life of the community, he stood always on the right side and his influence never waned.

For more than a quarter of a century—in the city of Richmond—he lived a simple life, but his life was that of a courageous Christian soldier, using all his talents and powers in the work of the Kingdom of Jesus Christ his Master.

When we attempt to find the solution of a life like his, it is not difficult for those who really knew him; for his courage, his influence, his strength of character and his simple goodness can be traced to the fact that Dr. Mason was preeminently a man of **prayer** and **faith**—who lived the life of his Master and rejoiced to serve Him.

We, his brethren, thank God for his life and his work for the Kingdom of our Common Lord.

W. H. BURKHARDT,
J. Y. DOWNMAN,
G. M. BRYDON,
For the Clericus.

IN MEMORIAM.

On Tuesday night, September 4th, MR. FRANKMcCORMICK, after a long illness, entered into rest at his home, "Frankford," Clarke County, Virginia. His departure was a shock to the community wherein he was well known, honored and loved by all, recognized as a man of sterling worth and of unsullied character.

He was the son of the late Thomas McCormick and Nannie Frances, his wife, and was born at "Frankford," in the year 1877. He married in 1908 Edith Ramsay, of Alexandria, by whom he is survived.

Mr. McCormick was a Christian in the loftiest sense of that word, unselfish, tender and devoted in his home, loyal and true to the Church of his choice, always present when the doors were open for public worship, as an officer, prompt in attendance and ready to give of his substance and time as God had prospered him; as a reader of the Church's services he was unequalled; an air of devotion, humility and piety marked his reading of such, recognized in voice and manner.

He is missed, yes, missed by loved ones on earth, having gone up on high, there, with dear ones assembled, awaiting dear ones to come, and at last when standing in the Father's presence, we doubt not he will receive the deserved commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

G. S. V.

NEWS NOTES.

(Continued from page 16.)

WASHINGTON.

Rt. Rev. James E. Freeman, D. D.
Bishop.

Cathedral Fund Receives An Interesting Donation.

Shortly after the great community service in the Cathedral open-air amphitheatre, Bishop Freeman received the following communication "Please cause the enclosed mite to be applied to the fund for the building of the great National Cathedral. Though not among the multitude at Mt. St. Alban yesterday the donor heard the magnificent service through that modern medium—the radio. Let all of us true Americans hope and pray that the rising structure may become a reality sooner than our hopes and expectations.

"(Signed) A LISTENER-IN."

It is significant that in addition to the ten thousands of people present at this service, many others were able to share in part its beauty and inspiration.

Mass Meeting for Japanese Relief.

A special meeting in the interest of the suffering Christians in Japan was called by the Woman's Auxiliary of Washington on Monday evening, October 15, at St. John's Church. The Bishop of Washington presided at this meeting and the special speaker was the Rt. Rev. Henry St. George Tucker, D. D., Bishop of Kyoto. All interested persons and especially the women of the Church were invited to attend this mass meeting.

Sunday School Institute.

The twenty-seventh annual convention of the Sunday-school Institute of the Diocese of Washington was held in the Church of the Epiphany on Wednesday, October 17.

The day began with a celebration of the Holy Communion, at which the Bishop of Washington was the celebrant. At the business session, which began at noon in the parish hall, Bishop Freeman gave an address of welcome, and reports of committees were made. The principal addresses of the day included those by the Rev. William E. Gardner, D. D., on the topic, "Can the Christian Faith of this Generation be Passed on to the Next? A Problem in the Youth Movement," and by the Rev. C. W. Whitmore on "The Problem of Religious Education in Country Neighborhoods." There was opportunity for free discussion after this last address. At eight o'clock a mass meeting for Sunday-school workers and parents was held in Epiphany Church, when the address was delivered by Bishop Mann of Pittsburgh on the subject, "Household Religion."

M. M. W.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
Rt. Rev. T. J. Garland, D. D., Suffragan.

Dr. Clark on "The Church's Program."

The Rev. Dr. Loaring Clark, General Missioner of the Field Department of the National Council, who is in Philadelphia to awaken the people to their responsibility for the tasks confronting the Church throughout the world, spoke in three Philadelphia churches Sunday, two in Germantown and one in the downtown district.

In the morning Dr. Clark was in Calvary Church, Germantown; in the afternoon in St. Peter's, Germantown, and at night in the Church of St. Jude and the Nativity.

Monday morning he addressed the clergy in the Church House, and at noon was the speaker at a luncheon in the City Club. On Tuesday he addressed the vestry of St. Paul's Church, Overbrook, in the University Club at one o'clock. Wednesday afternoon he was the speaker before the West Philadelphia League of Churchwomen in St. Barnabas' Church, West Philadelphia, and that same night conducted a Diocesan Training Class in the Church House, and on Thursday afternoon addressed the Woman's Auxiliary of the Convocation of Chester, in St. Asaph's Church, Bala.

Japan Relief Fund Growing.

The \$50,000 Japan Emergency Relief Fund being raised among Episcopalians in the Diocese of Pennsylvania towards the \$500,000 asked by the General Church from all Dioceses of the Church in the United States on October 12 had reached a total in this diocese of upwards of \$40,000. A number of the larger churches in the Philadelphia section of the Diocese have not yet remitted their contributions and in several the congregations have not completed their work of receiving contributions.

Social Service Sunday.

Christian Social Service was emphasized Sunday in a number of churches in accordance with the action of the National Conference of Church Social Workers, which met in Washington some time ago and designated October 14 for national observance as Social Service Sunday. Sermons preached in many of the churches stressed the Christian's responsibility to his community. Prayers were said for help in the solution of all social problems, and for all social workers who are ministering to human needs.

How One Church Holds Its Members.

That St. Matthew's Church, Philadelphia, does not mean to lose its active members through their removal to the suburbs, was evidenced last week when a young couple, active for years in the parish work, who had moved to Narberth, were presented with an automobile as the gift from the congregation, in order that they might continue in the work. The Rev. C. Herbert Reese, rector, said: "To my mind it was economy to buy a little car rather than lose two of the most valuable workers in the Church."

R. R. W.

Personal Notes

The National Council at its regular meeting on October 10 elected the Rev. George Craig Stewart, D. D., rector of St. Luke's Church, Elizavston, Ill., to membership in the Council, to fill the vacancy caused by the elevation of Dr. James Freeman to the Episcopate.

The Rev. A. H. Beer with his wife and their son came back late in September from a furlough in England and sailed September 29 for San Pedro de Macoris, returning to their field in the Dominican Republic.

The Rev. W. B. Reed, the rector of St. Alban's Church, Indiana Harbor, Ind., has resigned to accept a call to the Church of the Advent, Washington, D. C.

The Rev. W. O. Bellis, Jr., curate at the Church of the Redeemer, Bryn Mawr, Pa., has accepted a call to St. John's Church, East Mauch Chunk, Pa., and will begin his work there shortly.

The Rev. J. W. Fulford, formerly rector of the Church of the Good Shepherd, LaGrange, Diocese of Atlanta, became rector of St. Mark's Church, Brunswick, Diocese of Georgia, on October 1. This parish has been without a rector since January 1.

The Rev. Joseph Anastasi, missionary in Wayne County (Diocese of Bethlehem), serving four different places, has resigned and gone to Trenton, N. J., where he is starting a new Italian work in a part of the city where this race is in the majority.

On November 1, the Rev. E. C. Russell, of Stansted, Quebec, Canada, will take up his work as a member of the staff of the Church of the Holy Communion, New York.

The permanent address of the Rev. Stuart L. Tyson is No. 2 Gramercy Park, New York City.

The Rev. Frank Marshall, who for many years served St. John's Mission, Hamlin, Pa., Diocese of Bethlehem, has resigned and moved to Carbondale. He served seven years beyond the retiring age. The whole Diocese wishes him peace and joy and many happy days to come.

The Rev. Frank S. Persons, of Yancy, Va., on October 15, assumed charge of Mission Home District, Archdeaconry of the Blue Ridge. All Saints' House for Rebuilding Children is moved to new location. Address: Mission Home, Greene Co., Va. Express and Freight: Charlottesville, Va.

The Rev. Fred O. Musser, of the Church of the Covenant, Philadelphia, has accepted a call to Trinity Church, Easton, Pa., and will begin his work there on October 21, 1923.

The Rev. William J. Hawthorne, a native of Philadelphia, has resigned his rectorship of St. Luke's Church, Kensington, Philadelphia. Mr. Hawthorne will take charge of St. Luke's, Kensington, November 1. Philadelphia was Mr. Hawthorne's birthplace, but virtually his entire ministry has been elsewhere. He has held rectorships in a number of cities in Ohio.

The Rev. Alexander Renshaw DeWitt, after a rectorship of twenty-nine years, has resigned the cure of Muncy and adjunct missions, Diocese of Harrisburg. With the approval of Bishop Darlington, and the vestries concerned, an arrangement has been concluded whereby the Rev. Charles Raymond Barnes, rector of St. John's Parish, South Williamsport, will have oversight of the parish as well as of the Church of the Good Shepherd, Upper Fairfield.

The Rev. P. H. Ashton-Martin, rector of St. Luke's Church, Mount Joy, Pa., has been appointed one of the three examining chaplains of the Diocese of Harrisburg, in succession to the Rev. Jesse A. Ryan, now rector of St. Mary's Church, St. Louis, Mo.

Through press of parish work the Ven. R. R. Morgan, Archdeacon of Wil-

liamsport, and rector of St. Paul's Parish, Bloomsburg, has offered his resignation as Archdeacon.

ORDINATIONS.

On the nineteenth Sunday after Trinity in St. Paul's Church, Augusta, Ga., the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, advanced to the priesthood the Rev. Claud M. Hobart. The Rev. Mr. Hobart was presented by the Rev. G. Sherwood Whitney, rector of the parish, and the Rev. Mercer P. Legan, D. D., warden of the DuBose Memorial School, preached the sermon. The Rev. Jackson H. Harris, rector of the Church of the Atonement, Augusta, and the Rev. E. M. Parkman, vicar of Christ Church of that city, assisted in the service.

Mr. Hobart two years ago resigned as manager of Kress Store, Augusta, and with his wife and children left for Monteagle, Tenn., to enter the DuBose Memorial School, where he stood very high in the estimation of both faculty and students. His business experience was a great asset to the school, where he had a large part in establishing it upon a sound business basis. Immediately after his ordination Mr. Hobart left for Hawkinsville, Georgia, where he will have charge of St. Luke's Mission and also Christ Church, Dublin, and three other smaller missions.

DEATHS.

The Rev. Wm. T. Dakin, rector of the historic parish of St. John's, Savannah, Ga., died at a hospital in Boston on Friday, September 28. Mr. Dakin was born in Boston April 11, 1874, and was graduated at Nashotah Theological Seminary. He was ordained deacon in 1897 and priest in 1898, both by Bishop Grafton of Fond du Lac. In 1901 he became rector of St. Peter's Church, Springfield, Mass., in which work he continued until 1907. He then became assistant at St. John's Church, Savannah, succeeding to the rectorship of the same parish in 1910. Mr. Dakin was a deputy to General Convention from Western Massachusetts in 1907 and from Georgia in 1916. At the time of his death he was chairman of the department of religious education in the executive council of the Diocese of Georgia.

The Rev. Alfred Edward Macnamara died on September 3, at Hot Springs National Park, Arkansas.

He was born in Roundstone, Ireland, on November 22, 1868, and received his education at Trinity College, Dublin, and the Philadelphia Divinity School, Pa.

The greater part of his ministry was served in Wyoming, Montana and Idaho.

During the World War he was in charge of St. Luke's, Eddystone, Pa., resigning two years ago and removing to Hot Springs National Park, where he lived until his death. Mr. Macnamara is survived by his widow, a daughter of the late Mr. and Mrs. John S. Tyler of Onancock, Va., and one son, Alfred Tyler. He was buried in Greenwood Cemetery, Hot Springs National Park, on September 6, from St. Luke's Church, the Rev. Charles F. Collins officiating.

The Rev. Charles A. Eaton, rector of St. Andrew's Church, Shippensburg, Pa., died at his home in that city on September 12. Mr. Eaton had given many years to missionary work in different parts of the country. The funeral service was conducted by Bishop Darlington, assisted by several clergy of the diocese.



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